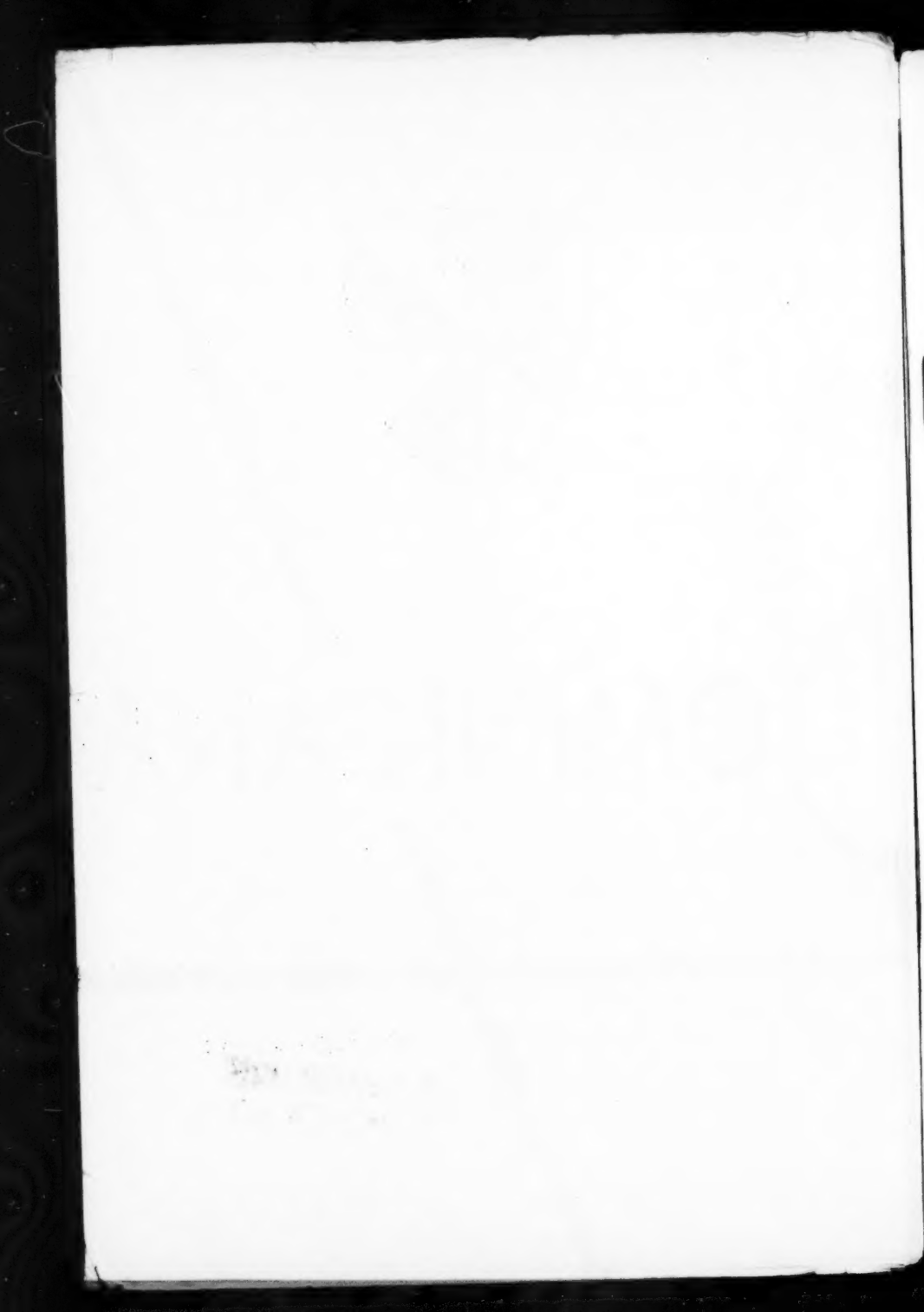




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EDITORIAL: THE REALITY OF THINGS

Many people spend the hours before New Year's Day making resolutions. We, the Editors of *Dominicana*, suspect that the time chosen is not propitious. We are making our resolutions with this Spring issue, during that season when all things under divine Providence are renewed. And our resolution comes at a particularly auspicious time, for it is a resolution concerned with *things* and *renewal*: with *things*, because we intend to wrestle with reality itself; with *renewal*, because we shall present this reality in the "ever ancient and ever new" beauty that is Thomistic Theology and Philosophy.

In the past *Dominicana* has been devoted to studies of general spiritual and cultural interest, especially regarding those aspects of Western Civilization to which the Order of Preachers has made evident contributions. But it is our belief that a more important and more necessary task must be fulfilled, if the very foundations of this Western Culture would remain secure. This is a task that can be accomplished only by theological and philosophical investigation, which in plain words means the search for the reality of things.

We have set ourselves to an awesome work, but we do so with the controlled courage of youth; it is our generation that must grapple with awesome difficulties. We are not the first to recognize the need for St. Thomas in our day, for Pope Leo XIII, with a wisdom that has received universal acclaim, began the new day of Thomistic studies in his Encyclical *Aeterni Patris* of 1879. That there now exist such important movements as the Theology for the Laity, the Theological Formation Courses for Religious Sisters, philosophical study groups at Newman Club Centers, and many more, can be traced to the influence of this contemporary revival of Thomistic thought. But there is much more that has to be done, and this is our contribution.

Perhaps the articles presented will not always make for easy reading. But they will merit the patient attention of those young men and women who are willing to search for coherent and wise discussion of principles for solution to the problems of the world into which all of us have been born, and who look to that higher world to which we have all been called by divine mercy. We say "coherent and wise," without pride, but with assurance, for in all cases, they will be founded

on the perennial wisdom of the Church's Common Doctor, St. Thomas Aquinas.

It is for this reason that we present a renewed *Dominicana*, with the conviction that those engaged in the hard business of attaining intellectual maturity and integrity will welcome an honest attempt to search out the reality of things. For in the words of the late Pope Pius XII: "When our intellect does not conform to the reality of things . . . it wanders in the illusion of dreams and pursues a phantom." We have no time for illusions and the pursuit of phantoms today.

THEOLOGY: AN INTRODUCTION

EVERY MAN LOVES A MYSTERY. According to Frank Sheed, man loves mystery because man is the greatest mystery of all, for what is man but nothingness redeemed by omnipotence? Everything about God is somewhat mysterious and theology is no exception. The mystery of theology is the mystery of a diamond. A diamond is very simple. At its center there is a remarkable oneness where lights and lines converge in radiant coherence. On first glance this unity is not evident: a congeries of merging and confusing highlights obscures the single beauty which is revealed only to the practiced eye. So it is with theology.

A precious gem, a glimpse at whose hidden loveliness has been the goal of mankind's greatest endeavors in the realm of speculation, theology has many sides to it, many facets each of which would take a lifetime to understand fully. Yet the attempt must be made. Some degree of theology should be part of every Christian's mental equipment. It is not just for the professional scholar, not just for the seminarian, but for all who desire while on this earth to approach the center of reality where beauty is truth and truth beauty in the ultimate synthesis—the mind of God.

To get a bird's eye view of the complex which is theology, we must go by a sure way lest we end up in great confusion. First in order is a definition of theology with a necessarily brief look at the elements which go to make it up. Then follows a description of the method used by the theologian with a few examples of theology at work. There is last of all a view of the magnificent setting which has held this jewel for the past seven centuries: the vital synthesis of St. Thomas in his *Summa Theologica*.

What Is Theology?

Reduced to simplest terms theology is the study of God. Though the words are few, the reality implied by this statement is too vast to grasp all at once. We are forced to use more words and to break down this simple and profound reality, the study of God, into parts we can handle more easily. It is quite as accurate and more expressive to say that theology is a type of wisdom, acquired by scientific investigation, proceeding under the light of God's Message to man and concerned with the meaning of this Message.

Wisdom is a word not often used today. "Wise" in its common pejorative sense means a respected cleverness of wit and sharpness of tongue. In its earlier sense it rather described a man who had a vision. In this earlier and proper sense, wisdom is an intellectual vision of all reality. For the wise man, the inner core of things is pierced by the light of a mind holding within itself the underlying meaning of all beings. If men today were to recall this proper meaning, they would more than likely apply it to the atomic scientist probing the depths of matter. But this is surely to limit the wise man's field of vision, unless matter really is the alpha and omega of the universe. In the Middle Ages the acknowledged wise man was the theologian. It was then and it is now the prerogative of the theologian to judge and order, to prove and defend, to contemplate and direct all truth connected with God's vital Message to man. And the seat of his judgment extends through the realm of matter to that of the spirit.

Theology is described as an acquired wisdom so as not to confound it with the infused wisdom which is given by God to His close friends. Infused wisdom, one of the seven gifts of the Holy Ghost, commands the summit of the normal way of sanctity and enables one to judge easily and instinctively of divine things. The wisdom of theology, on the other hand, is acquired only painfully and haltingly by man's own efforts. Theology is the fertile marriage of the darkness of faith and the light of human reason, but the light of human reason is a lamp which needs tending and often grows dim. These two wisdoms, the wisdom from above and the wisdom from below, the gift of the Holy Ghost and the result of theological study, are different paths to the knowledge of God, but they must never be thought of as being alien to one another. Indeed, the history of the Church affords a long list of those from whom there radiated outward the double light of these wisdoms. Their common possession is the ideal of every theologian worthy of his vocation, and the realization of this ideal demands a saintly life and great labor.

We recognize God's Revelation, His Message to man, only by faith—a privileged sharing in God's own knowledge. Faith penetrates to the very core of a man's being and demands submission to the pronouncements of his God because God is Truth Itself in Whom there can be no shade of deceit. The principal concern of theology is the study of God as He is in Himself, and who has penetrated the mind of God but His own Spirit. Unless His Spirit communicated to men, there would be no knowledge of God's own life—there would be no theology.

There is no reasoning involved in the assent of faith: mysteries

remain mysteries, although the intellectual acceptance is immediate and unshakable. Faith is above all a clinging to God and through Him to those mysteries, and only those mysteries, clearly revealed by Him. This limit is placed on faith by reason of the very special claim it has on man's mind. The man of faith is convinced solely and simply because of the authority of Truth revealing Itself. On the contrary, the immediate power behind theological conviction is the authority of the truth of human reason guided by faith, not the authority of that Truth Who is God. The theologian may have certitude not only about truths directly revealed but also about whatever new truths he may find by bringing his reason to bear upon the deposit of revelation. His degree of certitude in these other matters depends more upon his human reason than upon the authority of God.

Here lies a problem, the danger of error. Indeed there have grown up systems of theology which are often at odds with one another. Many centuries ago there began a radical move by a few theologians who saw the value of Aristotle's scientific method and philosophical principles. They sought to use his work in the service of theology. Other theologians, less adventurous, feared this change. It seemed to them that Aristotle's philosophy had destroyed the sacramental and symbolic nature of reality and was now about to extinguish the flame of Christian platonism with the ice of logic. Aristotle had replaced the shadows of this passing world with a universe closed upon itself which had no need of a God for explanations. The history of this change and its eventual acceptance by the Church is a fascinating study of the very human side of theological systems. Theological dispute on major matters is usually settled by the teaching authority of the Church, which has the right to judge whatever has any connection with faith and morals. In the Encyclical *Humani Generis*, for example, Pius XII invoked his authority to censure opinions considered dangerous to the faithful. In disputes of lesser moment, the law of charity must prevail.

The matter which the theologian attempts to analyze is Divine Truth as communicated to men through Sacred Scripture and Tradition. Throughout the process of theological penetration these mysterious communications lose little of their mystery, a humbling witness to the supereminence of their divine source and the poverty of human intelligence. Although we cannot completely penetrate these secrets of God, we can increase our understanding of them. The Vatican Council taught with infallible authority, "Reason, enlightened by faith and through attentive, zealous and sober research, acquires with the help of God's grace a very fruitful understanding of the mysteries—

either through analogies with natural knowledge or through the interconnection of the mysteries with one another or with the supreme end of man." This "fruitful understanding" is the very *raison d'être* of theology. What can this fruit be but greater love? Theology has been called "fertile faith." "What are we believers about if we do not pursue, as did even the pagan philosophers, a contemplation which exalts love in us?" It was to increase this love that Our Blessed Mother "kept all these things in her heart, pondering over them."

The fact that theology differs from both faith and philosophy may be made clearer by the use of an example. We find this revealed truth in the Gospel according to St. John: "Unless a man be born again of water and the Holy Spirit, he can not enter the kingdom of God." Theology seeks to answer the question: How is this revealed statement true? In philosophy there are no revealed statements, no given conclusions. Philosophers begin not with conclusions but with evident facts. It is the task of the philosopher to construct a system in accord with these facts and in this construction to discover conclusions of which he formerly was ignorant. For even if he did have an inkling of some conclusion before starting the investigation, still, at that stage, he could not be certain of its truth in the sense of scientific certitude. Not until he isolates the proper causes can he be perfectly sure of his ground.

Let us return to the question we asked of the theologian. How can this statement recorded by St. John be true? There is no problem here of whether it is true or not; it is rather a problem of *how* it is true. When the man of simple faith is asked how this can be true, his answer is that it must be since Our Lord spoke it. This is correct but for the theologian it is not enough. He assumes that the Wisdom of God has accommodated His Message to the nature of man. This means that there is more to His Message than meets the eye. The theologian knows that Our Lord's usage of the words "reborn," "water," "Holy Spirit," "kingdom" is not arbitrary. In particular he finds a profound wealth of meaning in these words which escapes the simple assent of faith. He sees connections and analogies with other truths, natural and supernatural. He marvels at the beauty of God's saving plan which so fits in with the constitution of man and the make-up of his place of exile. It is wonderful to have a simple faith; it is more wonderful to understand this faith.

This in no way implies any opposition between faith and theology, or suggests that theology is higher or more noble than faith. Theology is not a super-gnosis transcending the essential obscurity of faith. It is merely the normal and necessary human reaction to

this obscurity. There is a certain likeness between faith and theology on the one hand and the Most Blessed Sacrament and its tabernacle on the other. When we look at the relative value of the tabernacle in comparison with its content, there is obviously no question of which of the two is primary. Whether a tabernacle to house It exists or not is of little moment when we consider the ineffable Gift which is the Blessed Sacrament. None the less, due to the very magnificence of this Gift, man has always and naturally desired to fashion for It a resplendent resting place showing forth his reverence and love for the Body of Christ under the Sacramental Species. He spares no expense and strains his creativity to its limit in forming a suitable home for the Emmanuel, "God with us." In like manner the theologian, recognizing the absolute transcendence and the primacy of faith in his quest for God, is naturally led to fashion a home in his mind for the truths of faith. He spares no effort to prepare his intellect so as to make it a congenial host to these truths. Just as the great cathedrals are the finest productions of man's artistic talents faced with the challenge of creating a home for the Word under the Sacramental Species, so the systems of theology are the finest products of man's intellectual genius faced with the greater challenge of creating a home for the Word as revealed.

In one of his writings, St. Thomas sums up succinctly the nature of theology. "One of the aims of the teacher of theology is so to instruct his students that they might come to an understanding of the truth proposed. For this reason it is necessary for him to find arguments which get to the root of the truth and which enable the student to see how what is said can be true. If this is not done and recourse is had to simple authority, the student, while he certainly would be convinced that what has been said is true, still, having acquired no science or understanding, goes away empty-handed" (*Quodlibet*, IV, a. 18). Lest this concern of St. Thomas for reasons appear as a sterile intellectualism, he has further written, "In the ardour of his faith the Christian loves the truth which he believes. He turns it in his mind, he embraces it and seeks for all the reasons he can find which will support this meditation and this love" (*Summa Theol.*, II-II, q. 2, a. 10).

It would seem that this intense intellectual activity of the theologian which has been going on for centuries could result in changes in the dogma of the church. Can dogma change? Is there really a development or evolution of the dogma or official teaching of the Church? St. Thomas teaches, "All the articles of faith are implicitly contained in certain first truths believed. . . . As to the *substance* of

the articles of faith there is no increase in the course of time because whatever was believed later was already contained in the faith of those who had gone before, at least implicitly. But as far as the *explanation* is concerned, the number of articles is increased because certain things were explicitly known by those who followed which were not known explicitly by those who had gone before" (*Summa Theol.*, II-II, q. 1 a. 7).

To accentuate the fact that the essence or core of Christian truth, the Revelation as found in the Sacred Scriptures and Tradition of the Church, remains unchanged, the word evolution as applied to the development of doctrine is qualified by the adjective "homogenous." Homogenous evolution does take place. Man is no more able to change the core of doctrine than he is capable of altering the number of the stars: it is God-given, not a product of human ingenuity. For example, though city planners can and do change the course of traffic in their city, it would be ridiculous to suggest that any man or combination of men could alter the course of the sun. But man can use the sun in new ways. Picture windows, greenhouses, solar batteries and stoves are means which man employs to get the most out of the sun's light and warmth. So also in theology, man "harnesses" Revelation so as to get maximum light for his mind and maximum warmth for his heart.

Evolution of dogma is then neither a change in essentials nor a matter of mere extrinsic addition, in Belloc's phrase, "The Theory of the Slowly Accumulating Heap." It is most of all an organic growth particularly evident in times of conflict when the Church is subjected to the assaults of heretics or the encroachments of inimical systems of thought. St. Augustine forged his doctrines on the Trinity and on grace as weapons against the early heresies. St. Thomas met head-on the revolutionary drive of Aristotelian science in the Middle Ages by purifying it and incorporating it into his synthesis of truth. The Council of Trent defined the dogmas of original sin and justification in refutation of the Protestant errors. In our own day with the common rise of pluralistic, democratic societies there may be a development in the Church's teaching on Church-State relations. It is not far-fetched to expect some such development in the forthcoming Second Vatican Council.

The result of historical exigency for the most part, these developments are never corruptions of former teachings but are clearer and profounder views of the same immutable truth. Just as the sunlight traversing the surface of the earth in the course of a day illuminates and points up different aspects of the same old landscape, so the

search-light of historical demand over the centuries focuses on various levels of God's revealed truth. A classical work of Cardinal Newman, *The Development of Christian Doctrine*, bears on this very point and with inexorable logic he shows that the present teaching of the Catholic Church is in perfect harmony with its primitive doctrine though a clear development of it. "The point to be ascertained is the unity and identity of the idea with itself through all stages of its development from first to last, and these are seven tokens that it may rightly be accounted one and the same all along. To guarantee its own substantial unity, it must be seen to be one in type, one in its system of principles, one in its unitive power towards externals, one in its logical consecutiveness, one in the witness of its early phases to its later, one in the protection which its later extend to its earlier, and one in its union of vigour with continuance, that is, in its tenacity." This is his principle of investigation and he applies it with rigor and complete success to all important areas of modern Catholic teaching.

Such a gradual ascent to a fuller and fuller appreciation of the whole truth of Revelation suits the plodding intelligence of man who does not see the whole of a truth at a glance, as do the angels, but who must piece bits of it together like the parts of a jigsaw puzzle. Just as God slowly brought man to a full understanding of His plan of salvation only by many stages, as we see in the Sacred History of the Old Testament, so does the Church act as teacher in the development of doctrine. "As the Master who knows the entire field of his art does not present it entirely to his disciple at the very beginning of instruction because he could not grasp it, but presents it gradually condescending to his capacity, so in like manner, men have made progress in the knowledge of the faith in the course of time. In the manifestation of the faith . . . God is like the Master who has perfect knowledge from eternity; man is like matter receiving the influence of God's action, and therefore it is necessary that the knowledge of faith in men should pass from the imperfect to the perfect state" (*Summa Theol.*, II-II, q. 1, a. 7, ad 2). This slow advancement in the deeper knowledge of the faith which has occurred over the centuries is repeated in miniature in the mind of the student of theology.

Method in Theology

Theology is a science. This means that the theologian is a man looking for reasons, seeking the explanation of God's Revelation. There is a tendency to look upon science as a body of facts, put in some kind of order to be sure, but primarily a vast compilation of data gathered by painstaking research. In reality this is just the be-

ginning of science. Certainly the scientist starts with facts but the important thing is what he does with them, how he furthers his understanding of them. He must have a method, there must be a way by which he puts order into these facts and arrives at new conclusions or gets new insights into old conclusions, otherwise the scientific method would be nothing more than a prodigious exercise of memory.

The method the theologian uses to unearth the riches of Divine Revelation is a very complex one involving the use of many skills. Realizing that any grasp of Revealed truth must be based squarely on the original sources themselves, he must first of all determine the exact wording of these sources: Holy Scripture, the teachings of Tradition contained in the extant works of the early Fathers of the Church, the decrees of Popes and Councils and the emphases of the Liturgy. This requires a familiarity with languages, archaeology, history, etc. A very important study is that of the mentality and environment of those who passed on God's Message, for God in His Wisdom shaped His Word to fit His hearers. When what has been said is at last clearly set out, then arise the questions of what is meant and how it may be explained or accommodated to man's understanding. For this step, a facility in the use of analogy or what may be called the sacramental view of the universe, is called for.

Analogy is a logical device, very useful to man, for putting together things that are not really the same. In this way one word may be said to express a contract between the members of a pluralistic society of concepts. There is an unfathomable distance separating man from God, considered as different realities. Yet we do for example use the word "good" of both God and man: God is good, man is good. It is clearly impossible that both be good in exactly the same way, and still there remains a certain similarity. The word "good" is an analogous term used here to indicate a certain likeness among existents really quite unlike yet sharing somewhat in an ill-definable community of being. Our Lord once said of Lazarus, "He sleepeth," when, of course, He surely knew that Lazarus was dead. There is an essential difference between the reality of death and the reality of sleep but there is at the same time a similarity enabling both to be included under one word.

Because no man has seen God, all words used of God, and indeed of the purely spiritual order, are bound to limp a little. In fact, the words we use must be either negative or analogous. We can either deny that God has some imperfection or other, for instance, deny any limit to His power and call it infinite, or we can affirm some positive perfection in God but only by analogy. Beyond this, the mind of man,

whose ordinary environment is the material sensible world around him, cannot go. Even with this restriction, man can still learn much of God and His ways. All material reality is a faint image of the divine mysteries and we do have a glimpse of Truth "darkly as in a mirror" in the universe which God has made. "From the foundations of the world men have caught sight of His invisible nature, His eternal power and His divineness as they are known through His creatures" (Romans 1, 20).

The Sacred Scriptures abound with striking analogies: God's merciful condescension to the non-Greek, pre-logical mentality of the Semites. The three chief types of analogy—metaphor, connection, and proportion—are all wonderfully exemplified by the ways in which God speaks of His Son. The Messiah is called the "Lion of Juda." Here, Christ, the Man of courage, is compared to the most fearless of beasts. This is the first type of analogy, the metaphor, expressing an essential difference and a purely accidental likeness. Man and beast are essentially unlike but they do have in common great courage. We see the second type of analogy used when Christ is named "Key of David." This is a different type of analogy, the analogy of connection. The key is a symbol of authority and power which Christ has in fullness. There is no direct similarity here between Christ and a key, for the key does not have any authority in itself while the lion did have its own courage, but there is merely a connection by way of sign. The last form of analogy, that of proportion, is illustrated by St. Paul's teaching that Christ is "Head of the Body of the faithful." Here we have the most fruitful of analogies, the analogy of proportion. We can easily see the proportion. Christ is to the faithful as the head of a man is to the other parts of his body. The terms of the two sides of the proportion are so very closely related that we gain a deeper insight into the reality signified in this case than in the previous analogies of metaphor and connection.

Remembering that our knowledge of God is analogical, and this in one of three ways, there is one further precision that we must make about the actual use of analogy. There are two contexts in which we find these analogies or sacramental and symbolic aspects of the world in which we live: the poetic context of literature, the scientific context of the *Summa*. The poet is concerned chiefly with the analogy of metaphor, the theologian with that of proportion. Although the Bible is the foundation of theology and although the writings of the saints are full of poetry, the accent in theology is on the scientific expression of analogy. Why stress science or philosophy as the basis for analogy in theology? Because it is vital that we have clear thinking in regard

to truths that are "spirit and life." "Scientific research and thinking at first seem very cold and dry and obscure. Yet the human reason is at its best only when it is able to attain to the clarity and sureness of science. This does not mean that science can ever replace literature. But science gives us a *clear* and *exact* knowledge about the world which literature cannot give. Both are necessary in our life" (Ashley, *The Arts of Learning and Communication*, p. 126).

The precise meaning of words is important. Orthodoxy has pursued to the very stake those who insisted on using words loosely. This is a simplification surely, but a single word had much to do with the present existence of the schismatic Eastern Churches and a single letter, and that a mere *iota*, loomed large as it grew into the devastating onslaught of the Arian heresy. For all its meaning, its beauty, its importance for a full human life, literature cannot be dogma. Even the great Dante, hailed as theologian up to our very day, was bound to exaggerate by reason of the very demands of his medium. "The image of man eclipses the image of God. Dante's work made man's Christian-figural being a reality and destroyed it in the very process of realizing it. The tremendous pattern was broken by the overwhelming power of the images it had to contain. The coarse disorderliness which resulted during the later Middle Ages from the farcical realism of the mystery plays is fraught with far less danger to the figural-Christian view of things than the elevated style of such a poet, in whose work men learn to see and know themselves. In this fulfillment, the figure becomes independent: even in Hell there are great souls, and certain souls in Purgatory can for a moment forget the path of purification for the sweetness of a poem, the work of human frailty" (Auerbach, *Mimesis*, p. 176).

Unless it be sheer impressionism, all art by its very nature over-emphasizes or de-emphasizes some aspect or other of reality. The value of the way of philosophy in building a theology is due to its claim to be an *exact* description of the natural world. The highest attainment of man's noblest faculty, his scientific grasp of the world by the power of his intelligence, is put to its finest task in the service of divine Truth. This is why the theologian must immerse himself in philosophy before beginning his theological studies.

This is in no way a demeaning of the richness of the faith, but simply the best human way of understanding it. "Those who use the teachings of philosophy for the understanding of Sacred Scripture, by bringing philosophy into the service of the faith, do not mix water with wine but rather change water into wine" (*In Boet.*, q. 2, a. 3, ad 5). There is no higher gift that man can offer to God than

the service of his mind, and this service will sanctify him. "Since man's perfection consists in union with God, man should by all the means in his power, mount up and strive to attain divine truths, so that his intellect may take delight in contemplation, and his reason in the investigation of the things of God, according to the prayer in Psalm 72: 'It is good for me to adhere to my God'" (*In Boet.*, q. 2, a. 1).

Theology, the intellectual discipline par excellence, deals with principles and conclusions as does every other science. The principles of theology, the basic data which the theologian reasons about and proceeds from, are taken either from faith, e.g., there are three Persons in God, or from philosophy, e.g., every effect must have a proportionate cause. Compelled to ignore the advice of Polonius, "neither a borrower nor a lender be," the theologian is most emphatically a borrower taking freely from human and divine sources and later returning these treasures not as having suffered at his hands but, rather, as having been further enriched by their involvement in the theological process.

In its strictly *scientific* function, theology so orders these principles according to the demands of logic that new truths are discovered—so-called theological conclusions. According to Thomists it is a theological conclusion that with the grace of baptism along with the infusion into the soul of the theological virtues of faith, hope and charity, and the seven gifts of the Holy Ghost, there is also given to man a full set of infused moral virtues to complete his supernatural organism. This is not an article of faith, but is in strict conformity with the true notion of supernatural life according to the principles of St. Thomas. If one accepts his principles, there is no way to avoid this conclusion.

In its role as *wisdom*, theology does not derive new truths, new conclusions, but simply offers reasonable arguments for the truths already clearly taught in Revelation. The conclusions arrived at by theology as wisdom are already known by faith and theology shows that this faith is reasonable. There are four types of reasonings under this heading that can be singled out for their value in theology: the argument from cause to effect, the argument from effect to cause, the explanation by pure analogy, the argument of fitness.

The argument from *cause to effect* is the delight of any seeker after truth because it is the peculiar merit of this argument that by it the mind is perfectly conformed to reality. This is so because the order of knowing or the connection made within the mind of the knower is in complete harmony with the order of reality or the con-

nection actually in force outside the mind: things outside the mind do proceed from cause to effect. A series of arguments of this ideal type occurs near the very beginning of St. Thomas' *Summa Theologica* where he shows that the articles of faith dealing with the attributes of God, e.g., God is Almighty, are perfectly reasonable since they can be deduced as "effects" from their "cause." So, just as we can deduce that man is sociable when we consider his very nature as a reasonable being, St. Thomas deduces that God is Almighty because of His very nature as subsisting Existence. Although this argument is hardly convincing for anyone who lacks a philosophical training, it is nevertheless a clear example of the argument from cause to effect. For one who can grasp the force of this argument the phrase of the Creed, "I believe in God the Father Almighty," means more than the words themselves can directly portray.

St. Thomas uses the second type of argument, that from *effect to cause*, to establish the reasonableness of the existence of the God of Revelation. He examines five different sets of facts which are there for all men to see in the world about them and logically shows how these effects cannot be accounted for unless God truly exists. Monsignor Ronald Knox once wrote that he found his understanding of the proofs for the existence of God a powerful influence in his subsequent moral behavior, for what is sin but a practical denial of God's presence? These are not sheer exercises in logic, but effective insights into reality.

The most fruitful example of the explanation from *pure analogy* is that employed to "explain" the mystery of the Most Blessed Trinity. St. Thomas, following St. Augustine, held up a mirror to the interior life of man, his intellectual and volitional operations, and saw imaged therein the intimate and profound activity of the eternal Godhead—the unceasing processions of the Persons of the Blessed Trinity. For as in man the idea or mental word is the expression of his knowledge, so in God the Idea, the Word, is the expression of His knowledge which in God is of such perfection that it is a living being, a Divine Person. And as in man knowledge of good things begets a sigh of love, so in God His knowledge of Himself elicits Love, the Holy Spirit of mutual love between Father and Son, a love of such intensity and perfection that it also is a Divine Person, the Holy Ghost. As St. Thomas clearly states when dealing with this analogy, this is in no sense a rational proof of the Trinity of Persons in God any more than the Ptolemaic Theory is a probative explanation of the motion of the celestial bodies; they are both more or less reasonable hypotheses to account for known facts.

There is finally the argument from *fitness* which the rigid logician looks down upon with derision but which is of special value to the theologian. The reason for this paradoxical qualification is that an assumption is involved in the very fabric of this argument which is beyond the competency of the logician to make or understand but which is quite congenial to the theologian working under the light of faith. This underlying assumption is that God, Master of all science and wisdom, always acts in a supremely intelligent manner and to act in this way toward His creature, man, He must adapt Himself to his particular human needs. Everything that God does for man must fit in with the make-up of man according to his present condition on earth, otherwise God's action would be in vain and consequently unintelligent. The logician has no right to make such an assumption because such knowledge does not lie within his grasp. But the man of faith, the theologian, knows that God is supremely wise and he sees abundant confirmation of this truth of faith in the record of God's manifold dealings with man throughout Sacred Scripture. It follows then that he has a perfect right to make use of this assumption in his theological argument of fitness or "convenience."

Arguments of this last type are scattered in great profusion throughout the third part of St. Thomas' *Summa*, the study of Christ and the Christian sacraments, for it is clearly evident that in this area God acts purely out of gratuitous love for His creatures and not in any sense out of logical necessity. St. Thomas places three reasons of fitness for the necessity of the sacraments as sensible signs of grace for man. Obviously the only adequate reason for the sacraments is the free ordination of God, but by seeing how reasonable this divine ordination is we gain a deeper insight into the significance of the sacraments and a fuller appreciation of their beneficial effects in our own daily lives.

St. Thomas argues that sensible sacraments are necessary for man first of all because man is of a corporeal or bodily nature and can only learn of spiritual things by means of sensible signs. If anything is to impress man's mind and heart it must first of all impress his imagination. It is completely in accord with his nature as a composite being of soul and body that spiritual grace and truth come to him principally through other composite beings such as the sacraments are. In the light of this we see how Pius XI could say, "The liturgy is the most important organ of the ordinary magisterium (teaching power) of the Church." The sacraments are the liturgy. Secondly, St. Thomas says that by sin man subjected himself in his affections to corporeal things. By means of the sacraments he humbly acknowledges his

dependence upon corporeal reality by receiving assistance from it through physical acts of cult. Those proud independents who disavow the need of ritual in religion, insisting solely on inner illumination, have little understanding of the nature of man and must inevitably end up in sterile stoicism. Thirdly, St. Thomas argues that man is prone to direct his activity chiefly to corporeal things and bodily actions. If he were not given an outlet for this natural tendency in the use of the sacraments, his good inclinations would find release in unhealthy and superstitious forms of worship. Man is not an angel, a pure spirit. This is one of the reasons for the popularity of the Rosary that it channels some of man's bodily energy to a useful purpose.

The foregoing summary of theological method, brief as it is, should give the reader some inkling of the complex richness of theology. It is our purpose now in the following section to see the overall framework of the synthesis in which these arguments are found placed to their best advantage—the *Summa Theologica* of St. Thomas Aquinas.

The Plan of the Summa

When John of St. Thomas, a great 17th century Dominican theologian, spoke of the *Summa Theologica* as a "golden circle of theology," he chose his words with care for in this phrase he pointed to the organizing principle by which this greatest of all sum-totals of theology is made a vital, organic and intelligible unity. As a summabuilder, St. Thomas ran into a problem which stands in the way of all who attempt vast syntheses of existent reality, who try to harmonize the historical and the scientific, the necessary and the contingent, who dare impose order on history. Even on a lesser scale than that envisioned by St. Thomas, a satisfactory solution is yet to be found in the realm of secular history. Scholars today claim that Hegel's theory just doesn't fit the facts, that the erudite Toynbee has taken to himself too big a task and that the less ambitious Sorokin has met with only qualified success. Existential moments do not easily yield up to man an intelligible order.

The problem is clear: how to insert a logical order into events whose occurrence depends on free choice. Why did St. Thomas have this problem? The problem arose by the very nature of the goal he had in mind: to explain Sacred History according to man's connatural order of learning. Since God Himself is the principal author of the Bible, the Sacred History unfolded in the Bible must be the primary source for any study of God. But St. Thomas was not only a student; he was above all a *magister*; a teacher, and he well knew that the best

way of learning for man is the way of science. Somehow a scientific framework, an order connatural to man's intellect, must be brought to bear upon Sacred History and this in such a manner as not to distort the free course of events.

The problem did not originate with St. Thomas nor was he the first to propose a solution. Hugh of St. Victor approached it from a primarily historical point of view to the detriment of logical order, while Abelard's abstract approach, though affording a set of handy pigeonholes in which to locate the truths of the faith, ignored the flow of history and left much to be desired in its Biblical underpinnings. It remained for St. Thomas to find the master-key and find it he did in the Neoplatonic principle of "exodus and return."

At first glance the principle of "exodus and return" appears to be one of those mystical dictums that so infuriate modern positivists: an apriori construct which man stretches over the facts—or rather by which he stretches the facts themselves—to make them into a nice tidy system. Such is not the case here. Here we have only a generalized form of St. Augustine's cry of exile: "Our hearts were made for Thee and they are restless until they rest in Thee." The principle of "exodus and return" simply means that all of reality, everything that exists, comes from God as from a cause, and returns to God as to a final goal. This simple but profound truth which relates all of creaturely being and activity to God allows science and history to be united in the *Summa*. "Since theology is the science that studies God, everything can be examined in its twofold relation to the supreme Principle of its being: in its going out from God as Creator; in its coming back to God as End. How natural such an approach, and how fertile a source of intelligibility! Now every creature, every action, every destiny can be set in its proper place in the scale of being; now, too, it can be known and judged in terms of the highest causality wherein its *raison d'être* is fully shown in the light of God, its Beginning and End. Here we have something more than science, really; here we have wisdom in the loftiest meaning of the word" (M. D. Chenu, "Introduction to the *Summa* of St. Thomas" in *The Thomist Reader*, 1958, p. 10).

With this principle of intelligibility in mind, we can now feel the full force of St. Thomas' Prologue to his Master-work. "Because the Master of Catholic Truth ought not only to teach the proficient, but also to instruct beginners (according to the Apostle: 'As unto little ones in Christ, I gave you milk to drink, not meat' ICor., 3, 1), we intend in this book to treat of whatever belongs to the Christian Religion, in such a way as may tend to the instruction of beginners. We

have considered that students in this science have not seldom been hampered by what they have found written by other authors, partly on account of the multiplication of useless questions, articles, and argument; partly also because those things that are needful for them to know are not taught according as the order of the subject matter, but according as the plan of the book might require, or the occasion of the argument offers; partly, too, because frequent repetition brought weariness and confusion to the minds of the readers. Endeavoring to avoid these and other like faults, we shall try, by God's help, to set forth whatever is included in this Sacred Science as briefly and clearly as the matter itself may allow." St. Thomas' use of the word "beginner" in the above passage should not mislead us. To begin the study of the *Summa Theologica* one needs a firm foundation in Sacred Scripture and philosophy and a habitual facility in all methods of logical argument.

Using the principle of "exodus and return" and safely steering a middle course between the Scylla of dry formalism and the Charybdis of disorganized pious reflection, St. Thomas achieved a marvel of coherence in the disposition of the three parts of his *Summa*. The first part is a study of God as He is in Himself—as existing, as one, as triune—and as primary source or creator of all other beings. Still within the framework of the first part, the "exodus" of all things from God is the object of the tract on creation and the remainder of the first part studies in great detail the creatures of God, these outpourings of His infinite love. The second part examines the "return" of these creatures to God and the ordinary means whereby this return is effected, the stepping stones man uses in his circular motion back to God—the virtues, grace, law, etc. The third part deals with the very special way God has freely ordained for man's safe return to Him—the life of Christ, the Church, the Sacraments.

"Thus, the over-all thesis of the *Summa* is really an account of how every created being (especially the human being) and every movement of history (especially human history) is ontologically closed and sealed at both ends by two causes which are actually one and the same: God, as Author and Conserver of all things (part I); God, as universal Goal, and more particularly as Giver of eternal bliss to men who are faithful to His graces (part II). Pushing this thought a step further, the production of creatures, or their procession from nothingness when God brought them into existence with stable natures, is now seen as the very reason of their final return to Him. For, once something produced has effected its emanational movement from the source of its being, it straightway manifests a *natural* tend-

ency to go back to the principle of its origin. Procession and conversion in this case, are not really distinct and separate movements (demanding different modes of handling and different treatises in the disposition of the subject matter of theology) but a single continuous circuit, the oneness and intelligibility of which is lodged in the very essence of contingent beings, whose *final* cause is in perfect harmony with their *formal* cause, according to the wise designs of Him Who is their *efficient* cause" (Chenu, p. 19).

The remarkable unity of this plan is nowhere more evident than in the connection between "dogmatic" and "moral" theology in the *Summa*. There is today an unfortunate division of the oneness of the whole of theology. In modern textbooks of theology the unity of theology is destroyed when "dogmatic" theology is seen as an independent study dealing with truths to be believed and "moral" theology is seen also as a separate field primarily involving things to be avoided—sins and vices. There is no such division in the nature of things, for they are two sides of the same coin, two arcs of the same great circle. Such a divisive and fragmentary treatment of theology has serious repercussions in man's outlook on the moral life. Nothing could be further from the truth than to look upon moral theology as a negative thing or to see the commandments as restrictions on man's freedom. In reality, as in the *Summa*, moral theology is simply the scientific study of the return segment of the curve of creaturely motion, a positive ascent back to the supreme source and goal of life. It is the study of the progressive conformation of man to the image of God as a free intelligent being possessing an array of natural and supernatural virtues and illumined and moved by God's grace and guided by His laws towards his final happiness.

By reason of this *leit-motif* embodied in the *Summa* there is some light thrown on a problem which has troubled both the opponents and the followers of St. Thomas for a long time. The problem is to explain the position of the third part of the *Summa*, the treatment of Christ and the sacraments. The Christian economy of salvation appears to be relegated to a place of least importance, as somewhat of an afterthought. Throughout parts I and II of the *Summa* there are no more than passing references and brief allusions to Christ and his institutions, the means par excellence of our union with God. Surely to include Christ in the first part would deepen our appreciation of God's attributes, His mercy and love, and in the second part our knowledge of grace would be inestimably enhanced by a consideration of the source of grace, Christ in his Passion.

It is precisely in the location of the III part that the validity of

St. Thomas' scheme proves itself. "To St. Thomas' way of thinking, our knowledge of God must be examined first in its own inner structure and demands before we can appreciate all the precious and manifold Christlike ways in which it may manifest itself. The Word, made Flesh for our ransoming, is the heart and soul, so to say, of the economy of our Christian redemption; yet the basic source of the understandableness of this economy (to minds such as ours, at any rate) is precisely its property of being a *via* or means. To see it thus inserted within the ontological framework of grace is not to lessen its inestimable value as a fact of history, unfolding in time" (Chenu, p. 25). St. Thomas was scarcely unaware of the fact that the Incarnation is the greatest single event in the history of mankind. But he was also very much aware that the most important thing about Christ in himself is that he is God and that the most important thing about Christ in relation to men is that he is the Way. Both of these facts make it impossible to put the study of Christ as the foundation and center of a scientific theology. We cannot possibly understand Christ until we have understood "God," until we have understood "way." By any other approach to Christ in theology than that of St. Thomas, we run the risk of building our knowledge of him on shifting ground and prepare the way for possible dislocations in our Christian intellectual and devotional edifice.

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This ends our brief introduction to the study of theology. For the theologian—lay or religious, professional or non-professional—the study and analysis of the Bible, the Revealed Word of God, remains the primary goal and theology merely a means to this goal. The richness of the mysteries of the Christian faith can never be constrained within the formulae of human expression but these formulae do gain for us a fruitful understanding of the faith. We have no choice but to plunge in. The life of a Christian is not a safe, stable, inert existence but a pilgrimage, a continually ascending adventurous movement toward the final joyful vision of Truth. Theology is a necessary part of this wholly engaging adventure.

"To have fallen into any one of the fads from Gnosticism to Christian Science would indeed have been obvious and tame. But to have avoided them all has been one whirling adventure; and in my vision the heavenly chariot (of orthodoxy) flies thundering through the ages, the dull heresies sprawling and prostrate, the wild truth reeling but erect" (Chesterton, *Orthodoxy*).

—Thomas LeFort, O.P.

IN THE IMAGE OF GOD OR MADISON AVENUE?

WE ARE getting a little tired of hearing what is wrong with us and our world, how different we are from other generations, what frightful pressures we are undergoing at home, at work, at play. We hear on every side about the earth-shattering problems that are surging and seething in our cities: racial problems, teen-age problems, family problems. The changing towns and villages of the country are not without their social and economic upheavals. Now William Whyte, David Reisman and Vance Packard have laid bare the dark and terrible forces that are at work among us in our large corporations, in the advertising industry, in the suburbs. They have hinted at the ominous compromises that are being worked out under our very noses, across many a polished organization desk and along the thousand sapling-lined streets of suburbia. We have not even dared to imagine what conditions must be like in exurbia! There is a conflict raging between the old Protestant ethic and the new Social ethic; between the "inner-directed" and the "outer-directed" man; between the old city ward-dweller and his new suburban environment. And to top it all off, we are all being motivated against our will by that omnivorous monster, subliminal advertising. No wonder that we are coming to believe that we are caught in a vicious web of someone else's spinning and that only the sociologist and the psychiatrist, by working overtime, can unravel it and make us once again the happy carefree children of nature that we never were.

Are things really as bad as they say? Can we, who are the stuff of their statistics and the guinea pigs of their theorizing, still think for ourselves? The prophets of gloom bemoan the present plight of man upon the earth, and while not despairing entirely, the world they envision in speculation and which they insist is now coming into being, is hardly one to enthrall us. The sociologists and the psychologists seem to be divided into two camps: those who foresee the total conformity to the new Social ethic, and those who insist that there will be a return to the old Protestant individualistic ethic. At the risk of being an enemy in both camps, let us offer another solution.

First of all, let us admit that there is much truth in what they have found out. There are a great many conflicts in the modern world, and there are probably more in suburban USA than elsewhere. No one would deny that there is a great deal of conformity in our communities, a certain sameness and monotony, if you will. Many of us are afraid to step too far out of line for fear of being called "out" by the "ins"; too many, perhaps, are raising their children to be more concerned with security and group activity than fighting for their place in the sun. These are things that no thinking person could deny, in fact one has only to be mildly astute to realize that we are wallowing in conformity up to the very television aerials of our split-level villages. It is the mass-media that is conforming us; we are only too aware of that. But who is going to rip out his television set or cancel all his subscriptions to magazines and newspapers? Who would want to? Frankly, the advertising men are not fooling us very much; they are spending millions of dollars every year to convince us that we want things that no sane person would not want. No housewife has to be convinced that she should exchange the wash-tub and the clothes line for an automatic washer or dryer. Furthermore, who would deny that he had a secret desire to be tattooed, wear a red bandanna, and smoke the same cigarettes that such fascinating people do?

Group activity is also helping to conform us. We are all being influenced for better or for worse by the other members of our community, our church, our organization, our bridge club. These subtle bents and biases are to be expected in a free-wheeling society such as ours. They are not dangerous as long as we realize that we are being influenced. The danger lies in the fact that we might become so accustomed to conforming to the group, so used to the "soft-sell," that we will go along with the group without thinking, submit against our principles in important things, want things for which we have no desire or need. In other words, that we will become conformed to the image that the group or the advertising-men are creating for us, rather than being conformed to the image of God in Whose likeness we have been created.

But to attempt to avoid the danger of the group ethic by a return to the rugged individualism of the Protestant ethic is no solution at all. That would be inimical to the Christian ideal. Too much of real worth has come about in the communities of America in these last decades to make us nostalgic for the era of the "robber barons." So we have to admit that there is a dilemma, a

very real one that will become more acute before it is resolved. There is the necessity of living in community, of conforming to the customs of our times, of moving in a particular stratum of society and adapting ourselves to its culture and tastes. On the other hand, there is often a gulf between our own ideals, our own tastes, our own code of conduct, and those of the group or society. How far should we go in clinging to our own ideas and tastes; how far should we go in accepting those of others? There is a danger that our own selfish interests are interfering with those of the group, and we might be led to believe that it is better to go along with things as they are, to trust in the common judgment of mankind and drift with the current instead of fighting it. Often it is easier to accept the image that the radio and television, the magazines and moving pictures are fashioning of us, to tell ourselves that we do not have any right to be different from all the others.

And what about society itself? It depends on the cooperation of all its members and their joint efforts to promote the common good. It is difficult to know where to draw the line in cooperating, when to resist the pressures of society and when to yield to them. From all we have said it would seem that the dilemma is an insoluble one. Since there are such obvious dangers in conformity to the social ethic, too much "togetherness" in modern society, too much of the out-going and the other-directed, it would seem that the only course is to withdraw one's loyalty to the group, concentrate on the inner man, return to the individualistic ethic, join the frantic protest of the "beatnik." We have already rejected this solution of those, who, seeing the unhealthy trends in an over-emphasis on group activity, are crying for a return to the "frontier mentality" that helped America hack its way to greatness in the last century.

Now we must reject the solution put forth by the proponents of the Social ethic, which calls for an ever deeper submergence of the individual personality in the community, the organization or the group. Both solutions are based on the false principle that any divergence of opinion between the person and the society to which he belongs is unhealthy, that any conflict between the individual and the group is dangerous. We believe that such conflicts are not only healthy, but necessary for a dynamic society. So did the ancient philosophers, the Fathers and Doctors of the Church, and so does the Church today. There have always been tensions between the individual and society, call them conflicts if you will. There always will be. Aristotle realized that man is a

political animal who lives in community to attain the good life, shaped for him by the laws, customs and institutions of the group. Without society the good life is unattainable, so Aristotle devoted some of his greatest works to analyzing and resolving the difficulties that are bound to arise between them. He saw that without tensions and conflicts, both society and the individual would stagnate; with them, society is dynamic and the individual personality grows and develops by meeting and resolving them. It is true of course, that society exists for the good of the individual persons within it, but private interests are best served by serving the interests of the group. The individual is perfected by working for the common good, and it in turn is promoted by his individual efforts. At first sight this might seem to be a paradox, and in a way it is, for man himself is a paradox of sorts: a creature of flesh and spirit, a social animal who is also an individual person seeking his perfection not as a lone wolf, but as a member of society.

Since man naturally attains his perfection in society and tensions and conflicts are bound to arise between the two, nature must provide the means to overcome the tensions and resolve the conflicts, and she does. Aristotle called them virtues and treated them at great length in his *Nichomachean Ethics*; St. Thomas Aquinas called them the same thing and devoted 170 Questions in his *Summa Theologiae* to the study of them. Yes, they are that important. The virtues are habits that perfect man in his truly human actions of intellect, will and sense appetite; they are either intellectual or moral and make man perfect as man and are only acquired by dint of hard labor and repeated good actions in the natural order. We must point out here that there are supernatural intellectual and moral virtues that are infused into the soul with Grace, but since Grace perfects nature and without the natural virtues the supernatural life is resting on quicksand, we shall devote our attention to the natural acquired virtues as the necessary dispositions for supernatural life.

The virtues then are the perfections of the human intellect, will and sense appetite, which raise man above the level of the beast and perfect him as the image of God. The life of God consists in divine knowledge and love; the perfection of human life consists in knowing and loving well, and the virtues help man know and love what will conform him to the image of God. He needs these tools that nature has provided to resolve the conflicts that arise between himself and the people around him, between

his ideals and those of the group. It is not a question of Either/Or, the Social ethic or the Protestant ethic, but a middle course between the two extremes. But to steer a middle course requires a great deal of knowledge, skill and courage. In a world where our ideals and our way of life are being challenged daily in the newspapers, motion pictures and even from the pulpits, our only sure defense is a good offense: the knowledge, yes, but even more, the use of the intellectual and moral virtues. These are the tools that the God of nature provides for coordinating all of our thoughts and actions in our relations with Him, our neighbors, the people we meet in the super-market, the men in the organization office, the women at the bridge club. Only the intellectual virtues will enable us to know whether the image that Hollywood and Madison Avenue is fashioning of man is a true or false one of man. Only the moral virtues can give us the needed courage and strength to turn away from that image if it is not true to the image of God within us. The intellectual virtues will make clear the interplay of our own personal interests with those of the group; the moral virtues will help us control our emotions and give each his due.

We can no longer find our way in the confusing maze of contradictory beliefs and ideals in the modern world by clinging for dear life to a negative ethic. We cannot be content with not breaking the commandments and the precepts, with knowing just how far we can go without committing sin, with doing only the very minimum that is required. The challenge of today is too crucial for that. Virtue is the positive answer to that daring charge that faces us at every turn. The practice of virtue has no limit; it is a window opening on the infinite. These wonderful means ordained by nature for our perfection as persons and social beings as well, deserve more of our attention. Unless we know that the virtues exist, that it is possible to make such good use of them, that they are so necessary for the good moral life, how can we begin to try to acquire these precious habits? This is not to insinuate that knowledge is virtue, that merely being aware of their existence and the possibility of acquiring them will be enough; nothing could be farther from the hard truth that only by painful effort on our part can we become proficient in the practice of the natural virtues. But this increasing awareness of their importance and the vital role they play in our natural and supernatural life, will urge us on to make valiant efforts to attain the virtues.

Without virtue we will be forever stumbling in the dark, and

far from steering that safe middle course, we shall be ever bumping against the extremes. With virtue we can easily recognize the true image of God from the false image of Madison Avenue. With the true image and the moral virtues we direct our relations with the group, the organization and the community, conforming in keeping with our ideals and beliefs and resisting when necessary. And by perfecting the image of God within us, we shall be urged to go out to others to advertise the peace and joy we have attained. All of our problems will not be solved, but we will realize more and more that the web of modern existence is of God's spinning, and that the virtues are the spools on which we wind and sort the tangled strands that will lead us to our home in heaven.

—J. D. Campbell, O.P.

THE WORSHIP OF THE CHURCH

ON NOVEMBER 30, 1947, Pope Pius XII issued his encyclical letter entitled *Mediator Dei*. Since that day, volumes of scholarly works have appeared on the liturgy, lay participation, the sacraments, the Divine Office and so on down the entire framework of the liturgical litany. Basically this encyclical of the late Holy Father teaches the principles of a liturgical theology. It was, and still is, a plea for the full realization of the profound depths of the liturgy. These principles encouraging active liturgical participation are actually the basic solution of a searching problem. What is this theological foundation for personal sharing in the worship-life of the Church?

The principles that will be used in the solution of this problem will arise from a three fold consideration: a general discussion of the virtue of religion with its internal and external acts; an indication of the universal plan of Christianity whereby man is configured to the Image of his Maker, and finally, a concretizing of this configuration through the definite medium of the Sacraments and their role in individual worship of God.

In *Mediator Dei*, we find the following truths: "The fundamental duty of man is certainly that of orientating himself and his life toward God. Now man is rightly ordered toward God when he recognizes His Supreme majesty . . . turning all his actions and his powers toward Him . . . in a word, through the virtue of religion whereby he gives the One True God due worship and service." Therefore, the basic resolution of our liturgical question will be found in a firm understanding of the nature and acts of this virtue of religion, for religion is a basic need in man, which need finds its perfect realization in the liturgical life.

Through reason man recognizes God's dominion over individual society and over the entire universe: man knows that God is his Creator. Along with this notion of Creator, are the consequent ideas that as Creator God had made man for Himself and therefore He is man's final destiny. Recognizing this profound gift of his very creation, man must pay the Creator His due. Of course, this can never be paid in full since there is an infinite sepa-

ration between the favors He has given man and the paltry attempts man tries to make in repayment. Man must, however, give all to God that he possibly can. Religion, therefore, is that virtue whereby we give God the service and honor which are due to Him. And in the Christian Dispensation this means a complete self-donation. Man is now placed in his rightful order in the universe; he worships his God-Creator.

This virtue of religion cannot be void of all human influence. It is not a grand passivity, a mere impersonal awareness, but rather it is dynamic, alive, divinely human. Man is not a pure spirit; he is body and soul. From material impressions upon this joined corporeal nature man receives the first seeds of his future knowledge, and it is through external actions that his internal thoughts and desires are made manifest. In the virtue of religion, the internal conviction of God's Greatness and Majesty gives rise to certain external manifestations such as the genuflection, inclinations, vocal prayers, sung hymns. And nothing is more beautiful in the divine Wisdom than the fact that man's body assists him in attaining the heights of true contemplation. Just as a man shows his love for a woman from the way he looks at her and speaks to her or by the things that he gives her, so also when we love God and wish to honor and serve Him, our interior enthusiasm breaks forth in corporeal worship.

But important as they are in themselves, the merely external motions remain a secondary feature of the act of religion. And these—along with stained-glass windows, statues, well trained choirs, vestments, organ music, the very church building itself—never take the place of the internal activity which is the essential and prime notion of worship.

And just as church architecture is the supreme expression of man's recognized subjection to God and just as the church building itself must rest on solid foundations if it is to endure, so also the virtue of religion rests on a solid base of faith and meditation expressed in the interior act of religion, devotion, whereby we have a readiness to give all in the worship of God. The devout man will recognize his dependence on God and will consequently praise and thank Him. And being conscious of the total make-up of his human constitution in both its internal and external aspects, this devout man will instinctively offer worship to God in those ways which flow from the internal act of devotion, the taking of vows and oaths, adoration, sacrifice. Thus is the divine Majesty and Harmony evident in this beautiful virtue of religion.

We have said that man is composed of body and soul. But there is something more; he is made to the image and likeness of God—a simple statement familiar to most of us from the days of our childhood, when we first learned it in the catechism. Yet how very important it is to any discussion of liturgical participation. For the secret of Christianity—effective Christianity—consists in the fact that this God-life, which we call image and likeness, becomes more and more operative in man's daily activity. God-like in our being because He has given us the powers of intellect and will, we become God-like in our activity through liturgical participation.

Man has been singled out in this image-conformity, called to something higher, something above his nature—the supernatural. God Himself has invited him to share in His divine Goodness. Man, with all the weakness of a tainted nature, marked with an interminable record of past failures, undeserving by reason of countless infidelities, has been exalted to the very happiness, divine happiness, that is natural to God. Therefore, this concept of image gives supreme value to man's life. And if it is to be perfectly realized man must enjoy and share in divine activity, which activity presupposes a sharing in the divine Life itself. This is precisely what happens through grace. By the power of grace we have a created participation in the divine Nature. All our thoughts, words and actions are vitalized by Vitality itself. We are lifted up from common dust and find ourselves on an exalted road which culminates in the Beatific Vision.

But what does this mean to us in the practical order? Quite simply, it means the sacraments. We know as a dogma of our faith that Christ instituted all seven of the sacraments. We know from the catechism what a sacrament is; how often have we repeated the catechism's definition from our Sunday School days: "A sacrament is an outward sign instituted by Christ to give grace." But what does this mean? Most fundamentally, as Saint Thomas indicates in his tract on the sacraments, a sacrament is the sign of a holy thing which perfectly sanctifies man. Sacraments therefore may be considered as symbols and as causes of grace since man's sanctification depends on grace.

As a symbol, a sacrament signifies a holy thing. This symbolism has a threefold temporal reference—to the past, the present and the future. How well this temporal representation is expressed in the beautiful Eucharistic prayer of Saint Thomas Aquinas:

O Holy Banquet,
in which Christ is received;
in which the memory of His Passion (past)
is renewed,
in which the soul is filled with grace, (present)
and a pledge of future glory is given us. (future)

The sacraments of the New Law are signs of Christ's Passion because they explicitly, immediately and essentially signify His Passion. But also they symbolize the grace which is given through their holy reception and they prophesy the future glory which has been won for us by Christ. Christian worship in its very nature, by reason of the humanity of the worshiper, is a worship in symbols. And because of this nature of Christian worship as symbolic, we can see that the sacraments have the central place in the worship-life of the Church. They are symbols of grace manifest to us through common material things and certain accompanying words. Only divine Wisdom sanctifies man with the material realities that surround him in daily life. Only divine Wisdom could have given us these symbols rooted in matter signifying and causing something as profound as grace. The notions that we have discovered in our discussion of the virtue of religion plus the symbolic nature of the sacraments, indicates the perfect adaptability of Christian worship to man's nature. Linked intimately with this doctrine is the fact that man, having fallen from his exalted position, constantly sins in the pursuit of material reality. And God uses this same material reality to raise him to an even more exalted place. But the role of the sacraments is not merely relegated to that of pure symbolism, because they are actually the causes of grace. It is in their role as causes also that they have their place in the worship of the Church.

It is a dogma of faith that the sacraments confer grace which they contain on those who receive them worthily. The Council of Trent states the following:

If any one should say that the sacraments of the New Law do not contain the grace which they signify, or that they do not confer that grace to those who place no obstacles in its way—as though they are only external signs of grace or justice received through faith, whereby among men, the believers are distinguished from unbelievers: let him be anathema (Sess. VII, can. 6).

Sacraments cause grace because they are Christ's actions. The chain of sacramental causality, although a mysteriously unified thing, can be understood by us as so many links of a chain. In a perfection of harmony and wisdom, we can trace this descent

of grace from God to us. The furthest link in the chain by which grace touches the soul is Christ. Since the sacraments are actions of Christ, and Christ is God Incarnate, we must of course see them as effects of the union of Christ with God. Through the medium of His glorified Humanity, Christ continues the divine donation of grace by means of His Church and His ministers. Finally, the Church and these ministers working through the sacraments, implant this grace in the souls of individual Christians. We can therefore see that it is really Christ who acts in all the sacraments. It is Christ who forgives our sins in the hour of repentance; Christ who offers the Eucharistic sacrifice; Christ who baptizes with the saving waters of Redemption. But as a conclusion to these notions of sacramental causality, we should note that although the sacraments give grace to those who place no obstacle in their way, this is by no means a license of infallible automation. Mere adherence to ritual procedure does not mechanically produce grace in the recipient. For the individual to receive the ultimate sacramental effect, he must co-operate with the gift being offered and he must co-operate freely.

As we have pointed out—following Saint Thomas—the sacraments are signs of holy things that sanctify man. But—and this is very important, though often overlooked—they have centrality in the symbolic *worship* of the Church, and membership in this Church is constituted most fundamentally by sacramental incorporation. We are members of the Mystical Body of Christ and as members we must fulfill certain duties given to us by God the Head.

Whenever a man is given some special duty or assignment, he is usually given some mark of distinction significant of the task to be accomplished. Whether it be a fireman, air-line hostess, soldier, foot-ball player—all have some special symbolic mark by which we recognize them for what they are in reality. Certainly modern advertising has capitalized on the idea of symbolic representation in order to sell its products. We have said that man comes to God through Christ by worship. Using the rites founded by Christ Himself, man is marked for his particular task and duty of worshiper. In the Sacraments of Baptism, Confirmation and Holy Orders, man receives, indelibly imprinted forever on his soul, a mark of deputation for the sublime acts of worship: sacramental character. It is through these signs that man is truly incorporated into the Priesthood of Jesus Christ. Only the three sacraments mentioned confer the character, since these sacra-

ments are either for dispensing or receiving some *new* power in the Christian economy of salvation. This sacramental character, when it is intertwined with the august vitality of the sacrificial liturgy, forms the basis for the entire worship of the Church.

A deeper penetration into sacramental life is certainly in the spotlight of modern theological investigation. One need only scan the abundance of articles and commentaries written after the publication of the Encyclical Letter *Mystici Corporis* of the late Pope Pius XII to be convinced of this statement. The development of the lay apostolate, of secular institutes and of the lay missionary movement have tapped the deep roots of this document for their basic vitality. It seems unrealistic, however, to classify these developments as "modern," "new," "recent." How many times in our own lives do we take the same route day in and day out, pass the same places and see the same people for years, then all of a sudden as if we had put on some kind of mysterious eye-glasses, we see something for the first time—something that was certainly always visible but something we had passed over and failed to see. We had become so accustomed to the scene that we were in reality missing the obvious. This modern sacramental development is nothing more than a deeper and more penetrating look at realities already existing from the time of their institution.

The contemporary emphasis on the priesthood of the laity, on the Mystical Body, on the sacraments and on active participation by the laity can rightly be called a re-discovery, a resurrection. We are the first, however, to admit that the initial work done in these fields has been greatly amplified and supplemented by recent scholarship. One need only to look to the monumental work of *Mystici Corporis* and *Mediator Dei* to be convinced of this fact. This does not, however, detract from the other fact that these doctrinal developments are the result of the work of illustrious predecessors. Contemporary revival of interest in things liturgical and sacramental find their foundation in the monumental and ever new *Summa Theologiae* of Saint Thomas Aquinas. This is especially true in regard to the sacraments. Since the sacraments receive their efficacy from the Incarnate Word, it is logical that the investigation of their nature and operation should follow the tract on the Mystery of the Incarnation. The sacraments are the temporal extension of the Incarnate God. And if one is to understand this divine extension of Christ even down to the daily life of 1960, a Thomistic analysis of sacramental theol-

ogy is a *must* for any intelligent understanding of the Emmanuel
—*God with us.*

The sacraments have been instituted for men but men will not rest until they rest in Him. Therefore, we must have some way of returning these beautiful gifts back to their Author through the medium of worship. We are indeed marked men. Sacraments are for the sanctification of man but also for the worship of his God. By a powerful and intelligent understanding of this *dual sacramental role*, man will certainly lose the characteristics of pride and self-love which are the marks of our age and society. With the worship of God as the beacon light and the sacraments charting his course, man will rise in contemplation and love of His God. The eternal end is sanctity, the pledge of future glory; the earthly end is a majestic panorama of a universal Church united in the worship of its God on a universal table of sacrifice.

—Anselm M. Egan, O.P.

'MYSTICI CORPORIS' AND THE LAY APOSTOLATE

CHRISTIAN APOLOGISTS are fond of pointing out the capacity which the Church possesses for adapting Her mission to the needs of any particular moment in history; the Church is eternally *modern*. To dispute the validity of this claim to modernity is to ignore the facts of history, but we may legitimately ask if the wondrous truth underlying such a claim is really grasped, when it is examined in the harsh light of polemics. A very perceptive writer once described the devastating social criticism of George Bernard Shaw as a kind of bulldozer, which smashed the flimsy facade of contemporary humanitarianism without supplying the necessary materials for the construction of a sturdy building of social reform. At times polemic intent is like a bulldozer, necessary for the destruction of objections, but hardly adequate for the construction of the cathedral of truth.

There is, unfortunately, a sort of polemicism that infiltrates the discussion of one of the most important aspects of a revitalized Christianity in our own day, the lay apostolate. This polemical attitude is the result of a profound and justified conviction that the laity have too often neglected their proper role in the fulfillment of the Church's mission, and that the clergy, in some cases, have not given the laity an opportunity to participate in the accomplishment of this mission. Recognizing the situation with a fair amount of objectivity, many writers ardently devoted to the lay apostolate have obscured the truth contained in their observations by an enthusiasm and zeal which have, in certain instances, hampered the understanding of just what such an apostolate entails. As polemicists must begin with the objections that threaten the truth which they seek to defend, so also the enthusiast of any particular cause frequently begins with such a detailed analysis of the abuses which he seeks to correct, that the essential value of his "cause" seldom finds complete expression. This has happened in many discussions about the lay apostolate. Concerned, as they must be, with the circumstances of contemporary daily life, with "the needs of the time," some writers forget "the needs of the Christian," who will provide the remedy for the times through the lay apostolate. Thus, the late Pope Pius XII warned members of the Church against the use of such expressions as "the emancipation of the laity" in the modern era, as if the end towards which the Church is directed were something divided; as if the apostolate of the laity

could be in competition and in conflict with the apostolate of the clergy (*Address to Lay Apostolate*, October 14, 1951).

In much the same way we find current discussion centered around what is called "existential" Christianity. It would be much better if we concentrated on Christianity that *exists*. This is not a mere exercise in semantics. Existential Christianity, of course, found its beginnings in the work of the great Danish writer, Søren Kierkegaard, who recognized with passionate precision the deplorable effects that Hegelian philosophy had produced in the Christian thought of his time. Despite many exaggerations in his mode of expression, Kierkegaard rendered invaluable assistance to the restoration of realistic thinking in Western culture. Just how invaluable this assistance was can be seen from the description of modern thought given by John Wild in his *The Challenge of Existentialism*:

. . . inattention to the immediate data of concrete experience; neglect of existence and first philosophy; a physicalist approach to the problem of human awareness, leading to subjectivism; and a radical separation of theory from practice, leading to the de-rationalization of ethics. It is not surprising that these trends have ended in the breakdown of a tradition that began three hundred years ago with Descartes. This tradition has now reached its end in the negativism of that so-called positivism which is now so prevalent in the universities of the Anglo-Saxon world (pp. 25-26).

But what were exaggerations in the work of Kierkegaard have become vicious errors in the writings of those who call themselves Existentialists today. And it is unfortunate that many ideas, current in Existentialist thought, have filtered down, through the medium of some theological tracts, into "practical solutions" for the Christianization of the twentieth century. As we pointed out above, concern with the needs of the time often enervates the power of the remedy proposed, since the remedy is never properly understood. Thus, we find the idea current that since Existentialism is contemporary, "thoroughly modern," it should offer the panacea for modern ills. And from this comes "existential" Christianity. It has influenced Protestant theology to such a degree that most Protestants are thrown back to an extreme fundamentalism regarding Sacred Scripture, in the understandable desire to salvage something of the shattered vessel of their faith.

But it has also influenced such valid and necessary movements as the lay apostolate itself. That is why we said that a distinction between "existential" Christianity and Christianity that *exists* is no mere problem of semantics. For example, one of the "dogmas" of Existentialism is that formulated by the high priest of French ex-

istential thought, Jean Paul Sartre: "existence precedes essence." Or more concretely, in the words of Sartre himself: "Man . . . exists only insofar as he realizes himself; he is therefore nothing else but the sum of his actions" (*Existentialism and Humanism*, p. 41). What is basic to this development of thought is something utterly anti-Christian: there is no God, man has no norm of morality other than himself and thus, he must make himself; moreover, the only reality is the human, and man becomes really human only in his operations, in his actions. Nothing so blatantly erroneous as this can be found in Christian writing, but when the frozen ground of atheistic Existentialism is watered down by the warm rains of Christian belief, then very peculiar species of plants begin to sprout.

Sartre's concept, modified by Christian belief, becomes something like activity without contemplation, that is, the Christian *does* before he understands what he *is*. This concept, further tailored to fit the lay apostolate, would urge the Christian to change the world before he has been transformed into a capable and fitting instrument for such a change. How many sincere and enthusiastic attempts in the realm of Catholic action have failed, precisely because *doing* preceded *being*, because existence preceded essence!

The objection that this manner of attacking problems is the ordinary, fallible human method contains a great deal of truth. But the danger to the lay apostolate comes from the fact that this fallible way of acting finds a pseudo-justification, if one has recourse to the tenets of an "existential" Christianity. That is why we believe that study should be directed towards an understanding of the Christianity that *exists*. And the point of departure for such an investigation, if the nature of the lay apostolate is to be understood correctly and thus given the opportunity to be really successful, is not merely an awareness of the needs of the time. The point of departure is the Teaching Authority of the Church. And this Authority, or Magisterium, is found most perfectly in the documents of him who holds the position of Teacher par excellence in the Christian Commonwealth, the Roman Pontiff. Even a casual perusal of the encyclicals and allocutions given by recent Pontiffs is enough to convince anyone that recourse to this Authority is the most fruitful area of investigation, for one who desires maximum success in the lay apostolate.

Moreover, it is our opinion that of all the numerous statements concerning this subject by the various Popes of the twentieth century, the highest place in this study must be given to the Encyclical Letter of His Holiness Pope Pius XII, *Mystici Corporis*, presented to the world on June 29, 1943. The choice of the Encyclical on the Mystical

Body of Christ may seem at first glance to be a strange one but if the lay apostle is to Christianize his environment effectively, he must first realize *who he is*, and this means that he must understand as completely as possible the reality of his membership in the Mystical Body. Only in this way can the obscurity which attends the manifold contingencies of daily living be illuminated by the piercing light of theological clarity. Only in attending to the voice of the living Magisterium of the Church can one understand and participate in the Christianity that *exists*.

But, granted that the Christian must know who he is before he can act effectively, what precisely is the connection between *Mystici Corporis* and the lay apostolate? The answer to this is simple, so simple in fact that it can be overlooked. Membership in the Mystical Body of Christ, for those who do not possess the character of priestly Ordination, is lay apostleship. To grasp the fact of this identification, we should first examine some of the words of Saint Paul, in whose Epistles we shall find the doctrine of the Mystical Body developed in great detail. The Apostle writes to the Colossians:

... He (Christ) is the head of His body, the Church; He, who is the beginning, the firstborn from the dead, that in all things He may have the first place. For it has pleased God the Father that in Him all His fullness should dwell, and that through Him He should reconcile to Himself all things, whether on the earth or in the heavens, making peace through the blood of His cross (*Colos.*, 1: 18-20).

A few sentences later in the same Epistle, Saint Paul writes:

... and what is lacking of the sufferings of Christ, I fill up in my flesh for His body, which is the Church. (And later still) Him we preach, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus (*ibid.*, 1: 24; 28).

As Saint Thomas indicates in his *Commentary* on this section of the Epistles, the Apostle is able to use such bold and seemingly extreme language for the very reason of his intimate union with Christ the Savior in the Mystical Body. He is one with Christ. But this is as true of each of us, as it was true of Saint Paul. The great Apostle of the Gentiles writes in another place that Christ came that "we might receive the adoption of sons" (*Galat.*, 4:5). Therefore, the true member of His Mystical Body is "a son; and if a son, an heir also through God" (*ibid.*, 4:7).

Now since we are sons and heirs of the same Father through membership in the Mystical Body, we can say with Christ the words He spoke to His Most Blessed Mother and Saint Joseph, when they found Him after three days' search in the Temple, "Did you not know that I must be about My Father's business?" (*Luke*, 2:49). But the "Father's business" for the laity is the apostolate which they must

exercise, because they are members of the Mystical Christ, or in the beautiful phrase of Saint Augustine, "the whole Christ."

However, we must not ignore the fact that this reality of the identification of the member of the Mystical Christ with the lay apostle can present some difficulties for the fervent Catholic who, because of his station in life, cannot participate in the various organizations that band together to augment the effectiveness of the lay apostolate through concerted group action. To solve these difficulties we must look to the teachings of the Holy Father. Pope Pius XII realized that these difficulties could render the movement of the lay apostolate ineffective, because too many Christians would begin to think of the movement as something for the chosen few, something for heroic souls who would entrust their future and all their energies to organizations engaged in work that would be impossible for the man who must work for the support of his family or spend his time in study in the various colleges and universities, for the woman who must devote her talents to the rearing of children and the making of a good Christian home. And thus, this wise Pontiff emphatically denied that the lay apostolate was something pertaining to the realm of the extraordinary, the esoteric. He once said:

We know . . . that . . . simple fulfillment of a professional duty by millions and millions of conscientious and exemplary faithful is a powerful and irreplaceable factor in the salvation of souls.

Doubtless, the lay apostolate, in its true meaning, is mainly organized in Catholic Action and in other institutions of apostolic activity approved by the Church; but, besides these, there can be and there are lay apostles, men and women, who not only perceive the good to be accomplished, and the possibility and means of doing it, but who do it out of a desire to bring other souls to truth and grace. We have in mind also a great many excellent laymen who, in the countries where the Church is persecuted as she was in the first centuries of Christianity, substitute to the best of their abilities for imprisoned priests, risking even their lives in order to impart the teachings of Christian doctrine, to instruct on religious living and the correct manner of Catholic thinking, to induce others to frequent the Sacraments, especially that of the Eucharist. All of these laymen you see at work; do not worry about asking to what organization they belong; admire, rather, and recognize gratefully the good they accomplish.¹

We have quoted this extract at great length, because it is an indication of how the lay apostolate is to be understood in its fullest sense, according to the mind of the Popes. And only by studying the profound significance of these words can we rid ourselves of what the same Pontiff called "petty exclusivity" regarding the lay apostolate.

This is precisely why an understanding of the Encyclical *Mystici*

Corporis is so important to the lay apostolate. And from this masterful Letter, the lay apostle, knowing who and what he is in the supernatural order, will receive the impetus and the consolation necessary to sustain him in the oftentimes burdensome tasks of daily life.

For nothing more glorious, nothing nobler, nothing surely more honorable can be imagined than to belong to the Holy, Catholic, Apostolic and Roman Church, in which we become members of one Body as venerable as it is unique; are guided by one supreme Head; are filled with one divine Spirit; are nourished during our earthly exile by one doctrine and one heavenly Bread, until at last we enter into the one, unending blessedness of heaven (*Mystici Corporis*, N.C.W.C. trans., p. 35, n. 91).

It may seem odd to some readers that we have quoted at great length the Epistles of Saint Paul and statements of Pope Pius other than *Mystici Corporis*, when our intention was to show the connection between this last-mentioned document and the lay apostolate. But we have done this with a specific purpose in mind. No article, especially one of this length, is an adequate substitution for reading the Encyclical itself. It has been our desire that once the connection between this Letter and the lay apostolate is pointed out, interested Catholics will read, or re-read as the case may be, *Mystici Corporis* from a point of view that may not be immediately apparent in the title of the Encyclical itself. The sometimes arduous, but always rewarding, task of personal investigation accomplishes far more than second-hand discussion could possibly do. And particularly in the matter with which we have been concerned, it is of fundamental importance that personal conviction be strengthened by the pronouncements of the infallible Teacher of Christendom.

In Book Eight of his *Confessions*, Saint Augustine recounts the story, told to him by Simplicianus, of the conversion of the famous Roman rhetorician Victorinus. Having attained an enviable reputation among his pagan contemporaries for the brilliance of his teaching, Victorinus examined the Holy Scriptures and the writings of reputable Christians "most carefully and minutely." After this prolonged and profound study he came to Simplicianus and said: "I would have you know that I am now a Christian." Simplicianus was not so easily convinced, and he retorted: "I shall not believe it nor count you among Christians unless I see you in the Church of Christ." The famous rhetorician was annoyed and gently mocked his friend; "Then is it the walls that make Christians?"

Simplicianus could not be put off with cleverness in expression; he led Victorinus to a true understanding of what membership in the Church really meant, he encouraged him to more profound study and meditation. He persuaded him to seek the truth of that Christian-

ity which exists. The result of all this, in the words of the great Augustine, was that Victorinus "grew afraid that Christ might deny him before His angels if he were ashamed to confess Christ before men." And when he finally understood what it meant to be a Christian, he sought Baptism in the Holy Catholic Church. The priests of Rome who received him into the Faith, aware of possible embarrassment to so great a man from the public reception of the Sacrament, offered to let him make his profession of Faith in private.

But he preferred to make profession of salvation in the sight of the congregation in church. For there had been no salvation in the Rhetoric he had taught, yet he had professed it publicly. Obviously, therefore, he should be in less fear of Your meek flock when he was uttering Your word, since he had no fear of the throng of the deluded when uttering his own. When therefore he had gone up to make his profession all those who knew him began whispering his name to one another with congratulatory murmurs. And indeed who there did not know him? And from the lips of the rejoicing congregation sounded the whisper, "Victorinus, Victorinus." They were quick to utter their exultation at seeing him and as quickly fell silent to hear him.²

The moving story of Victorinus is a symbol of the effectiveness of a true lay apostolate. After deep study of what it means to be a Christian, to be sought especially in the Encyclical Letter *Mystici Corporis*, the lay apostle is prepared to make his public confession of Christ Jesus. Victorinus asked in mockery: "Then is it the walls that make Christians?" The lay apostle answers in utter simplicity: "No, but it is Christians that make the walls; it is Christians who make up the Church, Christians who are vital members of the Mystical Body of Christ."

And when in their daily lives the lay apostles of our age, both men and women, show themselves to be vital members of this Mystical Christ, "the whole Christ," by ardent, conscientious, exemplary fidelity to their duties as fathers and mothers; teachers, doctors and lawyers; students and workers—then shall these same apostles hear in their hearts the "congratulatory murmurs" of the congregation of God, whispering: "Christians, Christians." And the angels themselves shall be quick to utter their exultation at seeing these lay apostles and shall as quickly fall silent to hear them. —Marcellus M. Coskren, O.P.

FOOTNOTES

¹ Pope Pius XII, *Address to Lay Apostolate*, Oct. 14, 1951. The translation is that of Michael Chinigo in *The Pope Speaks: The Teachings of Pope Pius XII*, New York, 1957, p. 265. A study of the section of this book entitled "Church and Religion," pp. 199-272, will be of invaluable aid to understanding the nature of the lay apostolate.

² *The Confessions of Saint Augustine*, trans. by Frank Sheed, New York, 1943, pp. 158-161.

LIVING THE OLD TESTAMENT

"What was done and said in the Old Testament was ordained and disposed by God with such consummate wisdom that things past prefigured in a spiritual way those that were to come under the new dispensation of grace."

Pius XII
Divino Afflante Spiritu
September 30, 1943

THE MYSTERY OF CHRIST embraces the whole history of mankind. And in as much as we are incorporated into the Mystical Body of Christ through Baptism, we take on, as it were, this mystery. Since we are part of the Militant Church, the Mystical Body of Christ, we are "the people of God," the basic themes in the Old Testament apply not only to the Israelites but also to us; they not only foretell the coming of the Messiah but foreshadow the realities of the Christian mysteries. As St. Augustine says: "Whatever that people (the Israelites) suffered in the desert and whatever God bestowed on them, both their punishments and their gifts are symbols of the things which we who are walking with Christ and seeking the true land through the wilderness of this life, receive for our consolation and suffer for our good" (Enar. Ps. 72:3). Therefore the history of Israel, of the chosen people of God, the history of the Church, is also in some measure the history of each individual soul in the Church. For the same words God used to call the Israelites back to fidelity He uses to cause us to turn to Him with all earnestness, giving us many reasons, warnings, instructions and inducements, leading us if we will but follow with signs and wonders and power, exhorting us through His prophets to depart out of the Egypt of this world and from Pharaoh, its king.

Just as the army of the Militant Church is still passing out of Egypt, company by company, still marching through the desert, still crossing the Jordan, still building Jerusalem and raising God's temple in Sion, so each individual soul must spiritually experience within itself something of the same exodus, the same covenant, and the same journey with all its hunger and thirst, mighty battles and anguished prayers, light and darkness, sacrifice and struggle to build Jerusalem a heavenly tabernacle of God.

Just as God was the Leader and Saviour of the chosen people

in the Exodus, so now He is leading us, working in our souls and unfolding before our eyes and sounding in our ears the same lesson in the world around us. And sad to say it is with us as it was of old with the people of Israel; we follow God in body but remain in Egypt in our hearts. For this reason the Old Testament can play a unique and vital role in our spiritual formation. The drama of the Old Testament goes on without ceasing because the army of the Militant Church, the Mystical Body of Christ, is still passing out of Egypt, generation after generation, century after century, still on the march toward the Promised Land. The battles and victories of the Israelites are our battles and victories. Figuratively, we too are leaving Egypt, making our covenant with God, wandering in the desert, complaining and growing restless and tiring of the heavenly manna, choking on its sweetness, preferring the harsh bread of Egypt. God's exhortations to love and serve Him are for us as well as for the Israelites. Let us go and search the Scriptures for ourselves, to hear God speaking to us and find therein our spiritual comfort. In the Sacred Scriptures God truly and vividly shows that His words have a vital and important meaning for each of us. They are unique in this regard. "What things were written, were written for our learning, that through the patience and the comfort of the Scriptures we might have hope" (Rms. 15:4).

Since there is this general correspondence between the way God acted toward the Israelites of old and the way He acts toward us now, it will be helpful to point out and correlate in a more particular way the main themes or movement of Sacred History as recorded in the Old Testament. Three main stages are discernible: the Election and Covenant; the Battle—the ups and downs, the warnings, consolations and punishments; the Victory or Conquest of the Promised Land.

The Election and Covenant

In the mystery of Predestination we are presented with a fact, that God elects some souls not primarily because of anything on the creatures' part but out of sheer love and mercy. "The Lord thy God hath chosen thee to be his peculiar people of all peoples that are upon the earth. Not because you surpass all nations . . . but because the Lord hath loved you" (Deut. 7:6-8). "Know therefore that the Lord thy God giveth thee not this excellent land in possession for thy justices . . . but the Lord hath chosen thee this day. . . . to His own praise and name and glory

that thou may be a holy people of the Lord thy God, as He hath spoken" (Deut. 9:6, 26:17-19). Our election is to be incorporated into the Mystical Body of Christ through Baptism; it is a calling out from the death of original sin to the new life of grace.

Although this election is completely gratuitous on the part of God, salvation requires cooperation on the part of the creature. For with every election there is drawn up, as it were, a pact or covenant wherein certain conditions are set down. Our Covenant imposes upon each Christian responsibilities according to his vocation and function in the Mystical Body. For the Israelites it was the Law: "And now, Israel, what doth the Lord thy God require of thee but that thou fear the Lord thy God and walk in His ways and love Him, and serve the Lord thy God with all thy heart and with all thy soul, and keep the commandments of the Lord" (Deut. 10:12). "If after thou hast heard these judgments, thou keep and do them, the Lord thy God will also keep His covenant" (Deut. 7:12). "Behold I set forth in your sight this day a blessing and a curse. A blessing if you obey the commandments of the Lord . . . A curse if you obey not . . . but revolt from the way which I now show you" (Deut. 11:26-28).

Despite their election and the covenant with God, the Israelites tended to despair in their first great encounter; they despaired of conquering the Promised Land, for they were weak and their enemy strong. "Thou sayst in thy heart: These nations are more than I. How shall I be able to destroy them?" (Deut. 7:17). Keenly realizing our native weaknesses, imperfections and faults, and how far we are from the attainment of the great Christian ideal, we too may likely despair. Like the Israelites we need encouragement, love and help—in a word, we need a father. "Fear not, neither be afraid of them. The Lord, who is your leader, Himself will fight for you, as He did in Egypt in the sight of all. And in the wilderness, as you have seen, the Lord thy God hath carried thee, as a man is wont to carry his little son, all the way that you have come" (Deut. 1:29). In the Christian Dispensation, God not only gives Himself as our Father but He gives us His Mother to be our Mother: "Behold, thy mother!" (Jn. 19:27). God assured the Israelites of His help: "Thou shalt not fear them, because the Lord thy God is in the midst of thee, a God mighty and terrible" (Deut. 7:21). St. Paul would strengthen the Christians with a similar thought: "If God be with us, who can be against us?" (Rms. 8:31).

Throughout the forty years of the Exodus, God would main-

tain a tender and loving intimacy with His chosen people. "In thy goodness you led the people whom you saved" (Ex. 15:13). Time and again He would forgive them in spite of their rebellious and unruly spirit, constantly heaping favors upon them. After the conquest of the Promised Land the love and mercy poured out upon the Israelites manifested the everlasting love with which God swore He loved them. "With an everlasting love have I loved you" (Jer. 31:3). This is the constant theme of the Old Testament and God insisted upon it. When Moses believed God would work no miracles for the Israelites because of their infidelities, God reprimanded him for thinking His patience and mercy had limits. During the Exile, some would exclaim: "God has forsaken us, He has forgotten us!" But God instantly guaranteed His unwavering love and fidelity: "Is it possible for a mother to forget her child, and not to have pity upon the son of her womb? And even though she forget, never shall I forget you" (Is. 49:14).

Yet despite this election and covenant, and now despite even the tremendous manifestations of love and promise of fatherly help, the Israelites retained their native distrust and weakness. "I thought you would call me: 'My Father!' and would never turn yourself away from me. Yet as a woman proves unfaithful to her love, so you have proven unfaithful to me, O house of Israel" (Jer. 3:19-20). God would justly complain: "If I be a Father, where is my honor? If I be a master, where is my fear?" (Mal. 1:6). God presents Himself as a Father with outstretched hands, begging His children to return: "I spread out My hands all the day long to a rebellious people, who walk in a way that is not good, after a people who provoke Me to My face continually . . . you did what was evil in My eyes, and chose what displeased Me" (Is. 65:2-3, 12). God therefore warned them not to transgress His Law, threatening them with severe punishments. "Take heed and beware lest at any time thou forget the Lord thy God and neglect His commandments . . . lest thy heart be lifted up and thou remember not the Lord thy God who brought thee out of the land of Egypt, out of the land of bondage . . . if thou forget the Lord thy God, behold I tell thee now, thou shalt utterly perish" (Deut. 8:11-19).

The Battle

The interior struggle to keep this covenant was as great as any battle of arms the Israelites had to wage in getting to the Promised Land. And as in those battles, so in the struggle to keep the covenant there were more "downs" than "ups." Although at

first sight it is difficult to imagine how the Israelites could have failed to observe God's Law in the face of so many wondrous manifestations of His power and care—the crossing of the Red Sea, the miraculous changing of the bitter waters of Mara, the marvelous gush of water from the rock, the mysterious fall of manna and the pillar of cloud that led them by day and the pillar of fire at night—still they did continue to violate the Law. They complained practically every step of the way through the desert. For them things always looked better back in Egypt. "Is it not better to return into Egypt?" (No. 14:3). The Israelites almost continually offended God by their idolatrous tendency, their blasphemy and neglect of the Sabbath, their immorality (especially when they honored Baal of Peor to whose cult immoral practices were attached), and their constant complaining. The situation was not a very happy one.

But the chosen people retained something of fidelity, even at their worst moments. At every victory they sang canticles to the Lord: "Let us sing to the Lord, for He is gloriously magnified" (Ex. 15:21). But even here they attributed their victories more to themselves than to God. Well could Moses say in God's stead: "You were always rebellious from the day that I began to know you" (Deut. 9:24). Jeremiah emphasized the Israelites' stubbornness when he cried: "Give up Lord! We want to follow our own evil plans, each one of us wishes to act according to his own stubborn, evil notions" (Jer. 18:12).

Can we not see in the attitude of the Israelites towards God a figure of our own unruly spirit in the battle? For we too are being conducted out of the Egypt of this world by God through His Holy Church. He leads us out with a strong hand and those wondrous manifestations of His love and care which are the Sacraments. For in Baptism He calls us out of original sin and floods us with His grace and plants within us His virtues and gifts. In Confirmation He signs and strengthens us for the battle against evil, promising His support in all trials, and He nourishes us with His own Flesh and Blood in the Eucharist. He removes all the impediments to spiritual vitality by the Sacrament of Penance and Extreme Unction, establishes leaders for His Church in the Sacrament of Holy Orders and sanctions and seals the natural propagation of His children through the Sacrament of Matrimony. Throughout our journey He teaches, guides, admonishes and consoles us by the teaching authority and maternal solicitudes of His Church. In the Christian Dispensation these are His

great signs of power and care. Yet in the face of these great favors of His mercy do we not turn away from Him? Are we not almost continually wasting all our energies on everything that is not of God? We are even idolatrous if we are guilty of the sins that made St. Paul say: "Their god is their belly" (Phil. 3:19). We would do well to ponder in our hearts God's exhortations and warnings.

The Victory

In the definitive battle of the Israelites, the battle of Jericho, God obtained the land of Canaan for them almost singlehanded. All the Israelites had to do was march around the city on seven successive days, then God tumbled the walls of the city. God had promised the patriarchs that Canaan would belong to their children and had assured Moses of final victory. He kept His promise in spite of the almost continual insurrection and unfaithfulness of His chosen people.

So God, in our own struggle with sin and self shows us that He saves us almost despite ourselves. He works out His justice not in a mere man, lest perhaps we become too proud, but in the God-Man, Jesus Christ. His victory then becomes uniquely His. In this way He impresses upon our minds and hearts that it is God Who saves, God Who conquers, God Who is the Victor over all evil. In order to share in this victory, we must strip ourselves of all independence of spirit and recognize our utter dependence upon God. In the Christian Dispensation, God makes membership in His Church and consequently in His New Covenant dependent upon a lively faith, faith in Jesus Christ His Son. "Let not your heart be troubled. You believe in God, believe in Me . . . I am the Way, the Truth, and the Life. No one comes to the Father but through Me" (Jn. 14:1-6). The life stream of this victory is found in Jesus Christ, in the sacramental perfecting of the Christian to the complete realization of the Christian mysteries. As St. Augustine says: "Whatever took place on the cross of Christ, in the tomb, in His resurrection on the third day, in His ascension into heaven and His sitting at the right hand of the Father, was done so that the Christian life might be mystically configured not only in words but in deeds" (Enchirid., 14). This is a literal interpretation of the Pauline precept: "Put ye on the Lord Jesus Christ!" (Rms. 13:14). For with the coming of the God-Man Jesus Christ, a new order or dispensation, of which He is the principle, is established in the world. In the Christian Dispensation, the Incarnation modifies in every way the relations between man

and God. Man's victory over evil can only be had in Jesus Christ. The Christian must add his testimony to that of the saints before him: that Christ alone is Victor, Conqueror and Saviour. "To be witnesses unto Me . . . even to the uttermost ends of the earth" (Acts. 1:8).

Christianity is a battle; for the Christian, there is no standing still in the way. Of his very office, the Christian is marked for perpetual warfare and persecution: "All who want to live piously in Christ Jesus will suffer persecution" (II Tim. 3:12). Being a soldier of Christ, he cannot remain inert or indifferent. There can be no pacifists in the Militant Church of Christ. But while the Christian battles, he believes with the surety of God that his victory will be both unique and absolute, simply because it is God's victory. In the light of the same faith, he believes that through Baptism a covenant has been established between him and God, a covenant which is a mystery and a paradox. For unlike the Israelite, the Christian's victory is already won in Christ. The promise of the kingdom has already been established, the covenant has been perfected—the covenant between man and God—in the God-Man Jesus Christ. Nothing essential remains to be done except that the individual Christian realize that this victory is had for him when Christ lives within him by grace. The greater the participation in Christ, the greater the completeness of this victory. There is no waiting for the future kingdom, it has already come: "the kingdom of God is within you" (Lk. 17:21).

The Christian, then, is seen as a miniature incarnation, living the mysteries of Christ in his own life, sharing in the universal life and grace of Christ, in His Passion and His Resurrection. For him the victory is had before the battle ends, for the victory begins at the very inception of the covenant with God. The Christian needs only to begin to fight and if he believes in Him Who overcomes the world, he has already won: "for whosoever is born of God overcomes the world; and this is the victory that overcomes the world, our faith" (I Jn. 5:4).

With a dynamic faith, then, the victory is already ours, "not by reason of good works that we did ourselves, but according to His mercy, He saved us through the bath of regeneration and the renewal by the Holy Spirit; whom He has abundantly poured out upon us through Jesus Christ our Saviour in order that, justified by His grace, we may be heirs in the hope of life everlasting" (Titus 3:5-7).

—Henry M. Camacho, O.P.

GENESIS 1-3: A JEWISH CATECHISM

"Who made the world?

Who made you?

Why?

What is sin?"

MOST OF US can still remember the drill sessions in Catechism conducted by the good Sisters who were determined to impress in our young minds the basic truths of faith. At the time, a little tired of the constant round of repetition, we might have wondered just how this question and answer business first began. Sister never mentioned a word about Adam writing down anything and it is probably a safe guess that our Baltimore Catechism didn't come to Moses along with the Ten Commandments. When did it all begin?

In a distant age another group of teachers first asked these same basic questions that the Sisters still pose. These early teachers also anxiously strove to instill the answers in their pupils' minds and hearts. The teachers of Genesis, and in particular of Genesis 1-3, accomplished their task with great vividness and vitality. But they had some very special help; they were under the direction of the Holy Spirit. What they produced presents a "history in stories" of the beginnings of man, the world and evil.

Brief as it is, this undocumented history, lacking the erudite footnotes so dear to modern historians, comes from many inspired mouths and hands. We say mouths because at first these stories were passed along orally and were not written down very early. Moses at least started the work of putting Genesis together. Succeeding generations, working in the spirit of Moses, edited what had been transmitted and eventually gave us two comparatively set traditions, the Yahwistic and the Priestly.

The Yahwistic is older in point of final composition; it is the more colorful strain, having more of a folk tale mood. Its most

striking feature is the "manlike" quality given to God. The all-powerful God walks, talks, breathes, gets angry, models clay, etc. The Priestly tradition deemphasizes the "manlike" God and tends to be more theological and abstract, somewhat drier in its narration of events. It exalts God to bring out His otherworldliness, His majesty. Yet even this tradition, in order to make effective audience contact, does not completely reject the device of making God "manlike." On the other hand, the Yahwistic tradition does not simply make God the image of man. A happy and necessary balance is preserved.

Neither tradition pretends to be an eyewitness account of the momentous events it recounts. The Yahwistic, finally formulated somewhere in the ninth century B.C., and the Priestly, set during the Babylonian exile (586-537 B.C.), are given their final form by men living within a particular environment. The constant conflict with idolatry, the great crime of the Israelite nation, illustrates this fact. Again the inspired writings take much of the material for their stories from neighboring polytheistic religions but give it a monotheistic form. Each tradition roots itself in ancient times. Yet, our Genesis 1-3 in its final edition, and taken as a whole, probably stems from the hand of the Priestly editor. The younger tradition's reverence for the older tradition prevented a total re-writing so that, in the final edition, blocks or sections teaching the same doctrine but in different ways sometimes follow each other. Conflicts occur at times in small matters, but never on any important truth. But now to the text . . .

"In the beginning God created . . ."

The first chapter and a few verses of the second tell the story of Creation. The Priestly tradition teaches simply that God Who is Good created all things and created them to be good. This creation took a full week, which emphasized the sacredness of the Sabbath for the people for whom Genesis was written. Today we might call the language used "lay-theological," accurate in its way and popular.

"In the beginning . . ."—a profound statement. It gives us in three words a truth which page after page of theological literature has labored to explain. God was before anything else. Before the world existed, before time started, God IS. He created the world and began the march of time; he divided time ("there was an evening and a morning the first day"), and later gave its control to the sun, moon and stars. But note: *one* God did this *alone* and *peaceably*. Here is a belief directed against idolatry, for the poly-

theists said that the world resulted from a violent struggle among the gods.

To say plainly, "God created everything," says a good deal but only the most profound minds fully savor such a statement. It is better for the man in the street to have the message repeated six or seven times and in different ways. So God created many times the various parts of creation. He called forth day and night, sky, land and sea; fruitbearing trees and plants; sun, moon and stars; fishes and birds; domestic, wild and "small" animals; finally man and woman. The classification embraces just about everything (exactly the Priestly tradition's intention). This kind of catechism is certainly more appealing than the Baltimore's questions and answers with which Sister and students still wrestle.

God made all things but did not make them all equal. The non-living universe must serve its living inhabitants. The sun, moon, stars, land and sea provided a furnished apartment for the plants, fishes, birds, animals and men. Nor were the grades of life to equal one another. Plants served animals and they together served man and woman.

And here are the greatest creatures. Marvels abounded in God's creation but man and woman surpassed them all. God paused before creating these two. No simple "Let it be and it is" sufficed. The Creator took counsel on the project and decided to make a creature as much like Himself as possible. "Let us make man to our image, as our likeness." Man and woman imaged God, not as equals but as "likes." The likeness consisted in power to rule. Man and woman were to rule the earth and its creatures, just as God rules the universe and its adornments, including man and woman. A short poem celebrated the marvelous work:

"God created man to his image,
to the image and likeness of God he created him,
man and woman He created them."

When God finished creating the living beings, he saw to their basic needs, self-propagation and self-preservation. He blessed them and told them to multiply and fill the earth. Furthermore, God intended both men and animals to be vegetarians, pointing out what parts of the trees and plants could be eaten.

A notable contribution to the delightful state of affairs was the absence of evil. God ruled all. The Perfect Good after the days of creation looked back and saw that what He had done was good. When all was finished, "God saw that everything was very good."

His work completed, God rested like any ordinary Israelite

laborer would rest after a hard week. He stopped on the seventh day, the Sabbath. Here, the inspired author teaches another lesson. God sanctified the Sabbath, therefore it is to be observed. The writer cannot seem to pull himself away from the theme. "God ended on the seventh day the work which he had done, and on the seventh day he rested, after the work which he had done. God blessed the seventh day and sanctified it, for he had then rested after all his work of creation."

"God modeled man from clay. . . ."

Enter the Yahwist. The remainder of chapter two tells another story of creation but more imaginatively. It emphasizes the creation of man. As we have seen, Genesis 1 did not omit the creation of man and woman, but limited itself to the simple narration of facts regarding their origin. The Yahwist on the other hand gives almost all his attention to man's appearance on the face of the earth. He presupposes the rest of creation.

The earth did not yet enjoy its green finery and there was no water and no Man. God then provided them all. When he watered the earth, the growing process began. The mixture produced a clay from which God formed Man. God breathed life into him and so he lived.

God could have left Man to work out his life on earth. But Man was special. God raised him above the level of the other creatures to a status of close friendship. But to remind his "new friend" that he is still subject to Him, God imposed a command. Man could not eat of one tree in the garden, the tree of the knowledge of good and evil. If he did eat the fruit of this tree, he would lose his friendship with God and all right to paradise. However, God also granted to Man the gift of immortality, freedom from physical death and suffering. Once more the author turns against idolatry, for the polytheists believed that man was little more than a plaything of the gods and hardly to be considered their friend.

God did not stop giving to Man. "It is not good for man to be alone." The Sculptor returned to His clayworks and soon brought before his chief creature a parade of animals and birds which Man named. According to Jewish thought, this naming gave Man power to rule the lesser creatures, to become like God.

But Man shortly discovered a fact God already knew. None of these creatures equaled Man or provided him a fit companion. So again God intervened. While Man slept, God removed one of his ribs and formed Woman. On waking, Man recited a poem to

express his joy. "Ah! this is bone of my bone, flesh of my flesh! This one will be named 'woman' for she has been taken from man!" After this expression of Man's love for woman, the Yahwist presents the first plea for monogamy. "This is why a man leaves his mother and his father and attaches himself to a woman, and they become one single flesh." The idyllic chapter is closed with the observation that the Man and the Woman were nude but were not ashamed. Their lower nature was completely controlled by reason.

"Behold, man is as one of us. . . ."

Both the Yahwist and Priestly author knew the bliss of Eden did not describe the unpleasant conditions of their own day. The first things from God were good. How then had evil been brought to the world? In chapter three, the Yahwist tells of its coming.

God left the garden and a snake appeared. The serpent image was a popular symbol in idolatrous religions and so became a fitting expression for the authors of Genesis to use in order to show the evil forces arranged against the friends of God.

The serpent told the Woman that if she would but eat the forbidden fruit of the tree of knowledge, she would be a God; she would know how to determine for herself what was good and evil instead of relying on God's judgment. She ate and induced her husband to eat. This simple act of disobedience destroyed the order which God had carefully placed in creation. Man and Woman rejected God's friendship. Their passions rebelled against reason and creation rebelled against the disobedient pair. Their innocence gone, they were suddenly ashamed and ran off to find clothing to hide their nakedness.

When God returned, He was terribly angry but instead of annihilating these duped creatures (as any normal polytheistic god would have done) He asked for an explanation. The Man blamed the Woman; the Woman blamed the serpent. God's mercy moved Him not to destroy His impudent creatures, but His justice meted out penalties. The serpent became the least of all the animals. From that moment on a constant battle must rage between the serpent's lineage and that of the Woman. Heavy losses will be sustained on both sides but in the end "the woman's seed" will triumph. This verse changes a chapter of despair into a chapter of hope. Victory is distant but it is coming. But God's justice was not yet satisfied. The two culprits remain to be punished. The Woman must suffer pain in childbirth. Despite this she will still yearn for her husband and her dependence on him will be more

pronounced. Because of the Man's crime the land is cursed. He must work hard to cultivate it and at most it will afford him little. His punishment is a lifetime of hard labor. Finally the gift of eternal life is taken away ("to clay you will return"). After clothing his chastened creatures, God orders them from Eden and blocks their reentry. Now man is as we know him, as we know ourselves, "prone to evil."

These few brief chapters have asked and answered a few of the basic questions which arise in our minds. But it takes the rest of the Bible to formulate completely the answer to the most disturbing of our questions; how can there be regained this lost friendship with God? The answer is fully realized when God becomes man. . . .

—John Vianney Becker, O.P.

THE CHRISTIAN AND PHILOSOPHY

The Problem

SOME twenty-five or thirty years ago a controversy flared up over the question of a "Christian philosophy." Since it had historical origins, the debate centered around two main issues: whether there ever was a philosophy that deserved the title "Christian," and whether such a designation is really ever valid. As is evident enough, once more the thorny problem of the relationship between faith and reason was resurrected. Philosophy is commonly known to be reason's pursuit of the knowledge of reality through its causes, while the name "Christian" implies faith in Christ or the Christian revelation. The difficulty shows itself immediately: how can philosophy be called "Christian" without compromising its very nature? Is not the interplay of faith and reason the domain of theology?

The scholar at the center of the historical aspect of the controversy was Etienne Gilson. He maintained that Christianity did *de facto* develop a distinctively Christian philosophy. Anyone in the least familiar with M. Gilson's monumental works on the philosophy of the Middle Ages will realize with what dedication and erudition he defends this thesis. Even today he works zealously for a restoration of this "Christian" philosophy. For his labors Anton C. Pegis has called him the "disciple of Christian philosophy"; the "apostle of Christian philosophy" would not be unmerited.

Just as M. Gilson was and is the historian of Christian philosophy, Jacques Maritain was and is its theoretician. In many books and articles he has analyzed and defended the possibility of a truly Christian philosophy. Indeed, he insists that not only can there be but there must be a Christian philosophy.

Many other eminent scholars have taken sides in this debate. Yet we have explicitly cited only Messrs. Gilson and Maritain for a purpose. Of all the contemporary Thomist philosophers, these

two are probably the most widely read and respected. From the point of view of popularity alone, it would seem that these defenders of Christian philosophy have won the day. But the fact is that this very widespread diffusion of their ideas calls for a reappraisal of the fundamentals of the question. This is what we shall attempt in this article.

However, two things should be noted in the beginning. First of all, the question has many ramifications and side issues too numerous even to mention here. Therefore we shall consider mainly the validity of the term "Christian philosophy." Secondly, it should be borne in mind that this is a theological and not a philosophical problem. This seems odd in light of the fact that the dispute has chiefly concerned philosophers. Yet it pertains to philosophy, or rather that part of philosophy which is natural wisdom or metaphysics to determine only its own nature and the nature of the other rational sciences inferior to it. When a question of the rapport of faith and reason arises, as is this, natural wisdom is not capable of judging such matters. Rather it pertains to a higher wisdom, sacred theology. Theology has the right and duty to judge, order and use all rational sciences since they are inferior to it.¹ In other words, to determine how Christian philosophy can be pertains to that wisdom which has competency both in the area of reason and revelation, the wisdom that is theology.

Towards a Solution

Before attempting to arrive at a balanced judgment, we should first line up some necessary distinctions. First, we know by faith, especially as it was clearly expounded at the Vatican Council, that God in His mercy chose to reveal both truths about Himself of the supernatural order completely beyond the natural capacities of man, such as the mystery of the Trinity, and also truths of the natural order which can be attained by reason alone, as the fact of divine Providence. Obviously we are not concerned here with revealed supernatural truths because with these philosophy as such has no competency at all. However, in the realm of revealed natural truths the domains of faith and reason overlap. In short, there is an area of truth which can be the object of faith or the object of philosophical speculation.

Also, we might make use of a distinction proposed by M. Maritain between philosophy according to its nature and philosophy according to its state or condition of existence.² Philosophy according to its nature would be an abstract consideration of phi-

losophy as such. So taken, there is no problem of a philosophy that is Christian or not for philosophy essentially and as pure philosophy is solely a work of human reason; it includes nothing of divine faith or revelation in its essence. But philosophy does not grow up in a pure and abstract state. It is realized in certain conditions of existence, in this or that milieu. In this latter sense we can quite validly speak of philosophy in a Christian or pre-Christian setting, much as we speak of medieval and Greek philosophy. Now our quest focuses on this: should philosophy in a Christian setting be so influenced by the natural truths obtained from revelation as to be validly called Christian philosophy?

To deny any and all influence of revelation on philosophy would be an extreme and somewhat impossible position. It would amount to an overstatement of the autonomy of philosophy and a confession of blindness to historical reality. Neither does it seem doctrinally sound in the light of Pius IX's condemnation of the proposition that "philosophy is to be treated without any regard to supernatural revelation."³ Yet to submit philosophy to an unlimited influence would destroy the very nature of philosophy. The same Pope defended the autonomy and independence of philosophy with regard to these revealed truths in a letter to the Archbishop of Munich, *Gravissimas inter*, in 1862:

Moreover, philosophy's task is to ascertain the object of rational knowledge and many truths, to understand them well and to look to their progress. By means of arguments sought from reason's own principles, philosophy should demonstrate, vindicate, and defend a large number of these truths which faith also proposes for belief; such as the existence of God, His nature, and His attributes.⁴

The important phrase to note is "by means of arguments sought from reason's own principles." Thus philosophy, even in its concrete realization in a Christian setting, can and must proceed according to its proper method and principles. No influence can be such that philosophy is forced to abandon these, for in so doing it would cease to exist. Now we can ask about the possible extent of Christian influence, safeguarding at the same time the very existence of philosophy.

St. Thomas, in considering the fittingness of the revelation of truths of the natural order, states that without such a revelation these truths would be attained unaided only by a certain few, after a long time, and with much error involved.⁵ History is witness to the veracity of this. Especially in order to avoid error, faith in these truths should serve at least as a negative guide for the philosopher. Should there arise any conflict between what an

all-knowing God has revealed and fallible human reason has attained, the cause evidently is faulty reasoning which is false philosophy. To deny faith such a negative influence on philosophy would be absurdly unrealistic.

But what of any positive influence? Can the revealed natural truths be received into philosophy as objective data? If philosophy incorporated such data into its development solely because it was revealed by God, it would be acting contrary to its own principles and method and thus not be philosophy at all. A truth can be the object of faith or the object of science. But it cannot be both at the same time for the same person. We cannot at the same time believe and know a thing scientifically. Faith, as is stated in the Epistle to the Hebrews, is "the evidence of things that are not seen." Because a thing is "not seen" we can assent to it on someone's authority, or to use a common expression, "take someone's word for it." Once this is *seen*, once we prove its existence, faith ceases with regard to it for the truth has become evident in itself and recourse to authority is no longer the motive of our assent. So, to assent to a truth on divine authority is quite simply an act of divine faith; to "philosophize" about a truth so accepted is really to theologize.

Yet there is no valid objection against such truths being positive, objective guides for philosophy. Let us exemplify what we mean. In his consideration of the knowledge of God in the *Metaphysics*, Aristotle reasons that the object of divine thought must be God Himself, that "it must be of itself that the divine thought thinks" (XII, 9, 1074b 34). But he hesitates to say that God knows things other than himself. "Are there not some things about which it is incredible that it (the divine thought) should think?" (1074b 25) For a Christian, it is manifest in Scripture that God knows all things. "And there is no creature hidden from his sight; but all things are naked and open to the eyes of him to whom we have to give an account" (Heb. 4:13). So, in following Aristotle's development of metaphysics, we should have to deny the incredibility of God's knowing some things other than himself and search out the fallacy behind such a statement—here, the negative influence of faith. Then we might consider philosophically the omniscience of God by showing how God in knowing himself must know all other things, depending for our proof on the principles set out by Aristotle—here, the positive influence of faith. Faith in this truth can and did serve as a positive guide for the assimilation of it into Aristotelian metaphysics in a rationally demonstra-

tive way. But this truth and all such revealed natural truths, once assimilated, are no longer objects of faith but philosophical truths known as conclusions of rational proofs.

Also, it is important to note that this negative and positive influence upon philosophy is an extrinsic influence. In other words, the truths precisely as revealed, or as objects of faith, remain outside the pale of philosophical progress. They enter properly into philosophy only when established according to the order and method proper to philosophy; then they cease to be objects of faith. Thus it should be evident that these truths, precisely as revealed or as objects of faith, cannot properly exert an intrinsic influence on philosophy itself if the latter is to remain philosophy.

Now what of the term "Christian philosophy"? We must admit that all that has been said so far of the legitimate impact of faith upon philosophy is rather the influence of faith upon the philosopher. Christianity could leave no mark upon the philosophy, or rather the philosophical writings of Plato and Aristotle simply because they were not Christians and lived in pre-Christian times. There is a Christian influence in the scholastic development of Plato and Aristotle precisely because the scholastics were believers. Thus they could correct and perfect Greek philosophy. Also, faith exercises a negative influence on philosophers rather than on philosophy since any error in reasoning to be corrected by faith cannot be ascribed to philosophy but to the philosopher. The revealed natural truths are a positive guide for the philosopher and not philosophy since it is not because of the deficiency of philosophy to arrive at these truths that they were fittingly revealed, but rather because of the "weakness of our intellect in judging."⁶

In short, the distinction between philosophy according to its nature and philosophy according to its state or conditions of existence should rather be a distinction between philosophy and philosopher. The uniting of philosophy and Christianity in the concrete is the union of the Christian and the philosopher. As such it is an accidental union. There are Christian mathematicians but they are not Christian because they are mathematicians. Nor are they mathematicians because they are Christians. The same is also true of Christian philosophers. Yet it is possible, all things being equal, to be better philosophers because we are Christians since a Christian should have all the advantages of a life of grace and virtue, no small aid in philosophizing. By the same token, we should also be better mathematicians and anything else that re-

quires intense effort and dedication. However, in the last analysis, it is more precise, and thus more philosophical, to speak of philosophy and Christian philosophers rather than Christian philosophy.

Summary and Review

It is an undeniable fact that Christianity influenced greatly the historical evolution of philosophy, but this influence was extrinsic to philosophy itself and thus indirect. Because of the revelation of certain natural truths, it was possible for the Christian thinkers to correct false philosophical notions handed down to them and also to expand the philosophy of their antecedents by working certain revealed natural truths into the philosophical synthesis according to philosophy's own method and principles. Christianity also made better men, and thus better thinkers, of philosophers. Yet, great as this influence was and is, it does not so affect the philosopher that he elaborates a Christian philosophy in any formal sense. Rather, it helps his philosophy to be true. Because of all the necessary distinctions and reservations involved, it is far more precise and exact to speak of Christian philosophers; Christian philosophy is a deceptive term that is open to much misunderstanding.

In this context, it would be more than rash for us to contest the veracity of M. Gilson's historical studies. He is undoubtedly a great scholar and his works are deservedly well-respected. However, we might question his interpretation of the facts. In short, we might question his definition of Christian philosophy. In *The Spirit of Medieval Philosophy* he tells us, "Thus I call Christian every philosophy which although keeping the two orders (natural and supernatural) formally distinct, nevertheless considers the Christian revelation as an indispensable auxiliary to reason" (p. 37). Such a definition has manifest theological overtones. Philosophy has no capacity for even considering the supernatural order let alone distinguishing it from the natural order. Again it is not equipped to deal with Christian revelation as such; hence it is unable to analyze it and see it as an indispensable auxiliary to reason. Nor is this criticism a minimizing of philosophy. It is a safeguarding of a very valid and necessary system of thought. M. Gilson will quote St. Paul, *non erubesco evangelium*, as he advises a restoration of the "several scholastic philosophies to their natural places—namely, their natal theologies. . . ." At this point the Christian philosopher might also quote St. Paul. "For since the creation of the world his invisible attributes are clearly seen

—his everlasting power also and divinity—being understood through the things that are made" (Rom. 1:20). No Christian should be "ashamed of the gospel"; neither should he scorn the God-given gift of reason.

—Justin M. Cunningham, O.P.

FOOTNOTES

¹ cf. *In I Sent.*, q. I, Prolog. a. I; *Summa Theol.*, I, q. 1, a. 5, ad 2; *In Boet. De Trinitate*, q. 2, a. 3, ad 7.

² cf. *Science and Wisdom*, p. 79.

³ Denzinger, *Enchiridion Symbolorum*, 1714: *Philosophia tractanda est nulla supernaturalis revelationis habita ratione.*

⁴ *The Church Teaches* No. 46.

⁵ cf. *Summa Contra Gentes*, I, 4.

⁶ *Ibid.*

THE SANCTIFIER

ALL THE ECONOMY of the supernatural order, the whole magnificent plan of God for repairing the dignity of human nature even more admirably than when He elevated it in the beginning, is expressed in those beautiful words of the Canon of the Mass: "Through Him, and with Him, and in Him, be unto Thee, O God the Father almighty, in the unity of the Holy Spirit, all honor and glory." The glory of the Father: a new glory, superior to that of the natural order because it is of the supernatural, the divine order—this is the end of the Incarnation and of the Redemption, of the Church and of the sanctification of souls. The whole mystery of Christ has this most exalted end. He Himself teaches us that He came to glorify the Father; and when He had completed the divine poem to the glory of the Father by completing His mortal life, He wished, in the immensity of His filial tenderness, that this poem of glory should not end, that its harmonies should continue to resound, strong and immortal, throughout eternity.

But only the voice of Jesus can intone that canticle; only through Him can the Father receive that glory. All those who in time and eternity will glorify the Father will do it through Him. Through Him the men of the Old Testament glorified God; through Him the Church has glorified Him and will continue to glorify Him.

It is necessary, then, for the voices of souls to be united to the voice of Jesus that they may ascend to the Father, that they may ring with the divine accent that is pleasing to Him. All glorification of the Father is done through Jesus. "Without Me you can do nothing" (John 15:5). Without Him there is no spotless purity, no selfless love, no heroic sacrifice. Without Him nothing exists, nothing is of value in the divine order.

In His desire to glorify the Father, in His tenderness for souls, Jesus did more than give them His merits and unite Himself with them to intone the hymn of glorification: He united Himself with souls in an ineffable manner so that every voice might be His voice, every love His love, and all glory His glory;

that in Him the heavenly Father might receive all honor and glory.

Fully to glorify the Father, it is necessary to be transformed into Jesus; because the glorification of the Father is His work, and "in order to do the work of Jesus it is necessary to be Jesus," according to the profound words of Monsignor Gay.

The end of the sanctification of souls is the glory of the Father; the essence of that marvelous work is transformation into Jesus. This is a work of light, of wisdom; for the Word of God is the Wisdom of the Father, the Light of light, the Brightness of eternal light. To be transformed into Jesus is to bear His image, uncreated Wisdom, graven in our souls with strokes of divine light.

Undoubtedly, through sanctifying grace itself, which is a participation in the divine nature, we resemble God and possess Him; but the further, special assimilation with each one of the divine Persons and individual possession of them comes from supernatural gifts that have sanctifying grace as their origin. Light and its beneficence come to us from a heavenly body; but its richness, the caress of its warmth, its ultimate efficacy, come from the different elements in the ray. So also grace, with its retinue of gifts, produces all the supernatural wonders in our soul, makes us resemble the divine Son, and, more marvelous than the sun's ray, brings us to the very focal point from whence it springs.

The gifts that make us resemble each one of the divine Persons are distinct. The gifts of understanding trace on the soul the image of the Word, who is the Light of wisdom, and by a special mission make us possess uncreated Wisdom. The gifts of love make us resemble the Holy Spirit, who is infinite Love, and by opening the way to His mission, put us in the most happy possession of Him. That is the way Saint Thomas teaches this truth:

"The soul is made like to God by grace. Hence for a divine Person to be sent to anyone by grace, there must needs be a likening of the soul to the divine Person who is sent, by some gift of grace. Because the Holy Ghost is Love, the soul is assimilated to the Holy Ghost by the gift of charity. Hence the mission of the Holy Ghost is according to the mode of charity. Whereas the Son is the Word; not any sort of word, but one who breathes forth Love . . . Thus the Son is sent, not in accordance with every and any kind of intellectual perfection, but according to the intellectual illumination which breaks forth into the affection of love."

As St. Thomas notes above, the divine likeness of the Word

does not shine on the soul from any source of light as such, but only from the light of love: from the loving knowledge which gives us in a certain sense the sweet experience of God, and which inflames the heart with the fire of holy affections. Therefore St. Thomas adds: "Hence St. Augustine plainly says (*De Trinitate*, IV, 20) 'The Son is sent whenever He is Known and perceived by anyone.' Now, perception implies a certain experimental knowledge; and this is properly called wisdom, as it were a sweet knowledge."

The image of the Word—uncreated Wisdom—is the participated Wisdom which communicates to us the most excellent of the gifts of the Spirit. "Now men are called the children of God in so far as they participate in the likeness of the only-begotten and natural Son of God, according to Rom. 8:29, 'whom he foreknew . . . to be made conformable to the image of his Son,' who is wisdom begotten. Hence by participating in the gift of wisdom, man attains to the sonship of God."

Through the gift of wisdom the soul becomes like to the Word and possesses Him, for by that gift there is a mission of the Son of God. To be transformed into Jesus is therefore to share fully the gift of wisdom. But this gift has its roots in charity; it is the light that springs forth from love, that grows when love increases, that reaches the fullness of its splendor when charity has attained its perfect development. One who possesses the gift of wisdom sees because he loves; he knows divine things because he is intimately united to them, because he savors and enjoys them in an ineffable way. He sees because "he looks through the eyes of his beloved," as someone has said in the inimitable language of love. St. Thomas says in his austere and very exact style: "The infused wisdom which is a gift, is not the cause but the effect of charity."

Charity, created likeness of the Holy Spirit and foundation for the possession of infinite Love and intimacy with Him, leads us to wisdom, which gives us the image, the possession, and the intimacy of the Word of God. The Holy Spirit takes us to Jesus; He makes us Jesus by transforming us into Him. This is His work; nobody can be conformed to Jesus except in the unity of the Holy Spirit. "Likewise," says St. Thomas, "the Holy Ghost is called the Spirit of adoption in so far as we receive from him the likeness of the natural Son, who is the begotten Wisdom."

This is the divine cycle in the sanctification of souls: nobody can go to the Father except through Jesus; nobody can go to

Jesus except through the Holy Spirit. Through Jesus, with Jesus, and in Jesus souls glorify the Father in the unity of the Holy Spirit forever and ever.

All the supernatural virtues and all the gifts of the Holy Spirit come to the soul with Him. It is through the virtues, first of all, that the Holy Spirit purifies souls so that charity may freely develop in them and the Spirit Himself may be able to strengthen and to perfect in them His loving possession. When the soul has been purified through the virtues, the Holy Spirit more surely possesses it. Now, by means of His gifts, He purifies it more thoroughly and harmonizes everything until, in perfect peace, penetrated with charity, now sovereign in it, and fully possessed by the Holy Spirit, the soul is transformed into Jesus through the fullness of the gift of wisdom.

* * * * *

The soul transformed into Jesus can do the work of Jesus, which is to glorify the Father. Thus the divine Jesus leads souls to the Father, in whom all perfection is consummated, because all things find their happiness when they return to their beginning.

* * * * *

The above passages have been selected from an outstanding contemporary study of the work of the Holy Ghost in the sanctification of man—*The Sanctifier*, by Luis M. Martinez, late Archbishop of Mexico (translated by Sr. M. Aquinas, O.S.U.). This brief excerpt is printed with the kind permission of the publishers—copyright 1957 by St. Anthony's Guild, Paterson, N. J.

The Friars' Bookshelf

Is Theology a Science? By M. D. Chenu, O.P. Translated by A. H. N. Green-Armytage; 20th Century Encyclopedia of Catholicism, I, 2, Hawthorn Books, 126 pp., \$2.95.

A sign of mental growth is a more conscious effort to retain and catalogue not only series of facts and events, but also the more universal reason which a probing mind grasps as stable explanations for the contingencies of experience. As the intellect develops its powers of analysis and synthesis, the knowledge acquired will be more ordered. Ideally, the highest stage of development is the fully mature mind's possession of a universal, demonstrated and logically organized knowledge of facts and truth and their causes. The philosophers call this science. It is the result of an intense intellectual effort caused by the natural desire of man to know the why, how and what of the surrounding world.

There is, however, an even greater perfection available to man than that attained by rational analysis of a created world. This comes from our attempt to understand the Uncreated. It is a perfection which He has communicated to us.

But what is the nature of this higher knowledge available to man? Can it in any manner be called a science? These are the questions proposed and answered by Fr. Chenu in a short but profound book. In this volume of the Twentieth Century Encyclopedia of Catholicism series, the author clearly exposes the quintessence of a divine discipline which possesses all the requisites of science, yet is far more than science. It is a divine wisdom.

Fr. Chenu's book can be roughly divided into three main sections. The first three chapters are concerned with posing the problem, whether or not there can be a science called theology, and with certain pre-requisites of theology. In discussing the necessity for theology,

Fr. Chenu notes that often we are unwitting theologians: for example, the very choice of the expression "taking part" rather than "going to Mass" shows a certain advance in the understanding of a sacred mystery. And this is what theology is, an attempt to understand the faith in a rational manner. Though one might be a practicing theologian without knowing it, it is better to be aware of the fact and the process. The 'compleat' theologian is the "... adult Christian who, taking cognizance of what he possesses, reflects upon it, analyses the complex content of his faith, builds it up, unifies it" (p. 18).

'... taking cognizance of what he possesses'—that is, the mysteries of God which the theologian embraces by means of his assent of faith. Without this initial, personal act of faith, a would-be theologian is left empty-handed. This acceptance of the objects of faith provides the very data, the foundation, for theology. Added to this is the light of faith which guides the human mind in its attempts to understand the objects of its inquiry.

The author stresses that though faith and theology are distinct, theology without faith is an impossibility, for theology is the response to a curiosity which arises from the nature of intelligence and the grace of faith. Theology develops within the faith; it begins with simple cogitation concerning the fertile mysteries of faith. It continues as the theologian tears apart, analyzes and then rebuilds the content of faith into a unified and coherent structure.

Fr. Chenu emphasizes that the natural activity of the human mind is respected, though elevated to a higher level. Faith does not supplant the intellect, but offers the occasion for the mind's greatest perfection. "Surely the most significant and profoundest act of which our intelligence is capable is the search for causes and especially for the supreme cause. My act of faith excites in me an ardent, an insatiable desire to discover and attain that cause and to obtain from it a science, the science of God in himself and in his designs" (p. 31).

The fourth chapter comprises what can be considered the second division and the heart of the book. In this chapter is disclosed the manner in which theology proceeds in its scientific aspect; that is, as a knowledge which is constructed within us in scientific form according to certain determined procedures. These procedures follow the very demands of human intelligence, advancing from definition and division, through analysis, classification, and other methods which enable one to order what is to be understood. Special attention is given to the various kinds of demonstration with the main emphasis directed toward proofs which progress from cause to effect or from effect to cause. Fr. Chenu manages to give a simple, clear exposition of each

method, avoiding an over-use of technicalities. The necessity and importance of the tool of analogy is also briefly noted. A short section dealing with the use of arguments of convenience is followed by an interesting discussion of the place of non-rational functions within the theological framework, centering mainly around the importance of symbols.

In the final portion of the book, when considering the necessity of systemization as a normal consequence of a rational understanding of the faith, Fr. Chenu also treats briefly of various theological systems. He devotes a few important pages to recount the expressed preference of the Church for Thomism. The book ends with two short chapters on the divisions of theology and the place of theology within modern civilization.

One strong quality of this book must be specially noted. Although Fr. Chenu is most often concerned with the scientific methodology of theology, he never gives the impression that theology, even in its purely scientific functioning, is a sterile or depersonalized experience. The rational investigations of a theologian are acts of a person who believes; they are the travail of a human who is united to God by faith. It is his recurring theme of the rapport between man and God, of the personal commitment that theology entails that fills Fr. Chenu's book with an admirable vitality.

B.N.

The Christian Life, edited by Francis L. B. Cunningham, O.P. The Priory Press, Dubuque, Iowa. 824 pp. \$5.95.

The only possibly reliable review of any textbook must come from the professor who has used it and measured its utility both to himself and to his students. Yet the teacher himself must select a text before such a definitive judgment is possible. The simplest assurance of the adequacy of this latest in the College Texts for Theology series is that it is genuinely the presentation of the doctrine and procedures of the Common Teacher, St. Thomas Aquinas. This volume takes its place with its predecessors in putting into the hands of teacher and student an authentic adaptation of the *Summa Theologiae* to the level of the college theology course. With the other volumes in the series, *The Christian Life* is marked by a successful care to preserve in its adaptations, the grand lines of the *Summa* and of its method of accomplishing theology's progressive pursuit of Faith's search for understanding. Here again will be found St. Thomas' own thought, faithfully reproduced in spite of the need for brevity and simplification, with a minimal intrusion of personal interpretation. The student

is allowed the privilege of learning the teaching of the Angelic Doctor himself. There is as well the same provision throughout, by the use of scriptural, patristic and ecclesiastical documents, for Faith's vivifying breath to theology's labors. With its outlines, its carefully labelled and orderly format, its concise summaries and conclusions, its bibliographies, both technical and popular, this present volume offers every pedagogical aid. To the teacher it provides the singular advantage of concise objectivity in presentation and expression, that leaves room for his own amplifications, emphasis and applications; for his personalized development of the doctrine of the moral life of the Christian within the sure framework of the *Summa*.

What must be noted as distinctive of this volume is that it participates in the magnanimous purpose to which St. Thomas set himself in the staggering undertaking of "omitting nothing which pertains to the moral life" (Cf. II-II *Prol.*). Of the Angelic Doctor's own pursuit of this end, Pius XI has written: "He established the doctrine of the moral life, which has the power aptly to direct all human acts to the supernatural end of man. And since in theology he is perfect . . . he has given sure reason and precepts of living, not only for the individual but for society, domestic and civil . . ." (Encycl. *Studiorum Ducem*). As *The Christian Life* places in the hands of the college student the total teaching of both parts of the Second Part of the *Summa*, in a way suited to their needs and development, it merits to share in this same encomium. It can serve to cultivate in the student's mind the positive, sweeping, divinely realistic vision of morality, not as a system of checks and prohibitions, but as the return of the rational creature to the God Whose image he is.

To fit the matter of the entire Second Part of the *Summa* to the perspective of a college textbook is a formidable task. The necessary simplification inevitably has certain disadvantages. The present review wishes, however, to suggest, with the hope of service to future editions, the clarification of certain points whose importance overrides all exigencies of brevity. Thus the explanation of the natural desire for the vision of the divine essence (14-15), touching as it does the core of the distinction between natural and supernatural, seems overly concise. Because of the intrinsic moment and the often experienced practical interest in the matter, the consideration of actual grace (290-294) would appear to need expansion. The need for brevity undoubtedly explains certain ambiguous statements, such as: "Love is the formal cause of union, but it is powerless to effect a real union" (95) (Cf. St. Thomas' own words, I-II, q. 27, a. 1, and ad 2). The plague of any editor, the typographical error, occasionally appears,

for example: Wilham for Williams, (26); footnote 39 in the page reference (282).

By way of addition, it is suggested that a chronology of St. Thomas' works, with a list of their abbreviations and of their available translations, would be of great assistance in fostering the deeper insights into St. Thomas' thought, to which these pages so admirably open the way. Finally, the reflections at the close of each chapter would seem profitably replaced by suggested discussions and projects of research.

So much service has been done by *The Christian Life* that it seems petty to ask for more. Whatever the worth of these suggestions, there can be no question of the value of the work to whose abundant, substantial perfection they could be but a modest accretion. To the editors of *The Christian Life* for providing the college student with the opportunity of learning from St. Thomas himself, fraternal congratulations.

T.C.O'B.

Counselling the Catholic. By George Hagmaier, C.S.P. and Robert Gleason, S.J. Sheed and Ward. 301 pp. \$4.50.

"We must humbly recognize that, as human beings, theologians are no more exempt than others from the temptation of neglecting the facts which do not immediately fit into the sphere of their current personal thinking. . . . No wonder, then, that we can do so little for those who require our help in all confidence and with the best intentions, while they feel desperately hampered in their spiritual development by incontrollable vicious habits, degrading addictions, and neurotic impulses or inhibitions." So writes Father Noël Mailloux, O.P., chairman of the Department of Psychology, University of Montreal. One step in the right direction of filling the gap between the art of spiritual direction and the necessary empirical basis it is still awaiting is this present volume, aptly subtitled, "Modern Techniques and Emotional Conflicts."

Counselling the Catholic is divided into two major sections. The first entitled, "Psychological Perspectives on Counselling," treats of emotions and behavior and their part in man's moral life. Three introductory chapters sketch in a fundamental manner the basic factors which tend to influence man's actions; how the priest can best handle a client disturbed to varying degrees in his behavior; and the psychological motivations related to human behavior in the common failings against each Commandment.

Next, Fr. Hagmaier, the author of this first section, applies the

fundamental principles arrived at in the first three chapters to the particular problems of masturbation, homosexuality, alcoholism and scrupulosity. Each of these moral problems is handled extremely well. However, one should not be hasty in reaching the conclusion that emotional tensions and neurosis excuse completely from culpability. As Fr. Hagmaier himself points out "this present chapter will deal only with the psychological aspects . . . the moral aspects are given extended treatment in Part Two." Indeed a hasty reading of Part One without the complementary reading of Part Two could give rise to some unorthodox opinions.

Finally, in his treatment of the priest's role as counsellor in the four given cases Fr. Hagmaier gives many practical suggestions, overlooked by the younger priest and perhaps forgotten by the older. For example, "soft lights, an easy chair, an ash tray, a box of Kleenex . . . and a generally informal atmosphere are appropriate to the counsellor's parlor or office."

The last two chapters of the first section describe mental illness and mental health and the priest's unique relationship to both. The use of community resources as remedial in problem cases is stressed. Techniques of referral, a very touchy problem in the practical order, are informatively and beneficially considered. Appendix II of the book gives a complete list of referral facilities with which the counsellor should be acquainted.

The second part of *Counselling the Catholic*, "Moral Perspectives on Counselling," is authored by Father Robert Gleason, S.J., of Fordham University. Fr. Gleason foregoes a treatment of the objective sinfulness involved in sexual deviation and alcoholism and focuses his attention on the subjective guilt of the penitent. Thus his treatment of the moral aspects of sin center on the concepts of sufficient knowledge and sufficient freedom required for grave subjective sin.

Stating again and again that each case is individual and unique, to be judged upon its own merits, Fr. Gleason lays down no blanket rules to cover all situations. Willing to admit with most modern moralists that subjective imputability can be greatly diminished by habit, emotional disturbances and neurosis, the author does not assume that new psychological insights outmode the classical principles of moral theology. Indeed, the counsellor should be as much aware of the principles of classical moral theology as of the researches of modern psychology and the assistance that this science offers to him in determining the presence or absence of moral knowledge and moral freedom.

I think an example of the author's excellent coordination of the

two is not out of place in this review. The example chosen regards adolescent masturbation because of its universality, frequency and persistence.

As regards the typical adolescent masturbator, we must be careful not to demand of the adolescent a maturity of judgment and evaluative knowledge which is normally not had until adulthood. The period of adolescence is often one of intense confusion and conflict to the normal individual, and it is not surprising if he is not able to integrate his sexual activity into a well-balanced heterosexual life. In this case we should in no sense give acquiescence to his activity but should encourage him to develop himself as a human being and to put aside the disequilibrium and tensions which accompany adolescence and grow to adulthood. We must judge the adolescent's guilt according to his present structure of personality and psychological maturity. The Church does not judge children as men, and the adolescent is still half-child. This does not mean that the adolescent is not capable of free acts, but it is possible that his evaluative cognition (that which appraises the good or worth or the value present in the object) does not keep pace with his cognitive cognition (that which tells us what the object in question is, i.e., our discernment of the object) when biological growth and the demands of sexual life break in upon his conscience at adolescence. At least the confessor here may be lenient in judging the guilt of the masturbator who shows good will in attempting to cooperate with the advice of the confessor, and whose general moral life is praiseworthy (p. 225). (Explanatory parentheses are the reviewer's.)

After his moral treatment in particular, Fr. Gleason sums up the Catholic's attitude toward psychiatry in chapter 13 and concludes that while "the two disciplines are different, collaboration and mutual insights on the part of doctor and priest can be enormously beneficial to the patient," who is after all the chief concern of both. There then follows a glossary of the chief mental illnesses and the main dynamics, or interplay, of the mental processes at work (Appendix I). An excellent bibliography, necessarily limited, concludes this work.

Counselling the Catholic is an excellent primer of pastoral counselling and should find an easy-to-reach spot on every priest's bookshelf. While certainly not a book for classroom use, as the authors point out, it will be found in invaluable aid to Catholic seminarians in their Moral Theology and Pastoral courses. G.B.D.

Handing on the Faith, A Manual of Catechetics. By Josef A. Jungmann. Translated by A. N. Fuerst. Herder and Herder. 445 pp. \$6.50.

A Catholic Catechism, the English translation of the new German catechism that appeared a little over a year ago, found a very favorable, if not enthusiastic, reception in this country. In comparison to the older catechisms it was revolutionary, and like all good revolutions this one too did not occur overnight. It was the fruit of years of study and research, of analyzing the faults of existing books and methods, and then determining the most effective way the Gospel message, the good tidings, could be presented to children in the Twentieth century.

But if it is true that scholarship is the tree that produced this fruit, it is equally true that Fr. Jungmann is the man who has done the most to cultivate this tree, to prune it and to encourage its healthy shoots. The authors of the *Catechism* openly acknowledge that he is the father of their work. A professor of catechetics at Innsbruck since 1931, Fr. Jungmann had become familiar with the salient conclusions in all fields of research. These he has now committed to writing in a work that first appeared in Germany as *Katechetik*, and now appears in English as *Handing on the Faith*.

The book opens with a chapter on the history of catechesis, from the founding of the Church to the present day. The record of the changes in method and even in the matter taught to converts should remove any hesitancy we might have about changing our catechisms. There are several pages devoted to catechetical advances in the United States, together with a complete listing of our publications down to 1956. As a reference work for books and pamphlets appearing in this country, as well as those appearing in Europe on catechetics, this book will be invaluable. In fact throughout the work Fr. Jungmann documents every statement with footnotes; there are over 600 of them and each author cited is indexed.

Every important aspect of the field is covered. Chapters on the catechist and "The Child and Catechesis" give insights both into the qualities a good catechist needs and into the psychology and learning processes of the child. "The task of the Catechist" differentiates catechetical instruction from religious instruction (the former proclaims the kerygma [see below], the latter knowledge alone) and underlines the importance of the liturgy, the Bible and a catechism text for any successful catechesis. It is in this last section that he treats of the *optimum* form of a catechism text.

"The Teaching Plan" deals with the curriculum. Several theories have been proposed: one is to teach all the basic matter every year with different additions for the children as they grow older; the other

plans to cover the whole course once in a period of several years. "The General Method" presents in some detail one method for classroom use. This is the Munich method. The value of Dewey's "learn by doing" is taken up briefly.

Visual aids, catechetical language, the way to teach children about God, how to approach the problem of faith, the value of memorization, and the formation of conscience and a moral sense are some of the problems of the chapter on "Special Questions of Catechetical Method." The last Chapter, "Special Tasks Proper to Various Age-Levels," alone touches on the instruction of the adolescent in a section on special problems at the secondary school level. This serves to bring out the fact that the author has concentrated his work on the catechesis of the child.

Father Jungmann is insistent that catechetics cannot be limited to the mere imparting of knowledge. "Considered in its essence catechesis cannot be restricted solely to religious instruction, to doctrine, to something that need only be 'known.' . . . A year of catechesis should produce much the same effect . . . as a retreat does." (pp. 92-93). For evidence of this the catechetics of the early Church began with several years of instruction on Old Testament morality before the neophyte even received the Gospels and Creed. Aristotle, too, insists on the education of the whole child, physically, morally and intellectually (*Politics*, Bks. VII & VIII).

The author approaches the hotly discussed issue of kerygmatic theology through the kerygma, which he defines as "Christian teaching in so far as it is intended to be proclaimed, that is to be realized through pastoral care as the basis of Christian life" (p. 387). A brief history of the content and form of preaching in the Church serves to distinguish the kerygma from theology; theology is the constant systematic science of the whole of revelation from which the kerygma draws its doctrine, highlighting those truths most necessary for each age. Kerygmatics, then, has two parts: homiletics and catechetics, and so kerygmatic theology is not a special theology different from theology itself. It is rather the application of theology to the proclaiming of the Christian message. It includes "all those theoretical discussions and practical efforts which serve to make manifest and to unfold the kerygma and should lead to a renewal of the content of the message in sermon, catechesis, and in forms of worship" (p. 401). Kerygmatic theology's task is to do research on the rules governing religious language and their changes and to direct historical studies of the principal themes of the Christian message with reference to the problem of presenting them effectively.

Catholics in this country are blessed with a parochial school system that shields their children from the blasts of secularism and materialism which engulfed the children of our less fortunate brethren on the Continent a half a century ago. These blasts, however, had one good effect. They forced Catholic leaders abroad to rebuild their whole catechetical system to keep their children from losing their faith. The results of their work do have relevance for us if we pause to consider that two thirds of our children are now attending public schools. With no prospect of getting them into our already crowded parochial schools, catechetics will assume an ever more important role. For those who are concerned about these children, *Handing on the Faith* deserves their careful attention. R.M.V.

God in Modern Philosophy. By James Collins. Regnery. 476 pp. \$6.50.

An intellectual tradition is alive when it fructifies in scholarly works that are not mere collectors' items of footnoted erudition but the fruit of solid devotion to truth and intellectual pursuits. Recently American Catholics have been accusing themselves of lacking a tradition of this sort, and if the accusation be true the lack will be most apparent in the failure to produce works of lasting interest that are a monument to true scholarship. Such a failure to produce would be both a symptom and an irrefutable proof of a deeper inner failure that would be, fundamentally, a lack of faith in the capacities of the mind. Such doubts, now that they have been raised, will not be dispelled by the appearance of a single book. Still, the publication of such a book as *God in Modern Philosophy* gives us reason to hope; at least the spark of intellectual fire is not yet totally extinguished.

Indeed, there can be no doubt as to the serious intellectual aims of Prof. Collins in writing this book. The first major purpose, as he conceives it, is "to determine the main kinds of philosophical approaches taken toward God in the modern period," by following "a common problem which can be traced through several centuries and many minds." His primary aim, then, is to produce a sound, scholarly, historical study on a basic problem in modern philosophy.

A secondary aim, no less important, is that of contributing to philosophical "dialog," of aiding present day philosophers in the task of understanding one another better, by bringing into sharper focus the converging and diverging trends among their intellectual forebears. These latter, Prof. Collins thinks, play an important role in the diversity of philosophical views today: "(This) wide diversity of

opinions is due to the effective presence of certain other historically powerful trends, whose presence is not always noticed."

This secondary aim seems important enough to dwell upon it for a short space. On more than one point it bears comparison with the aims of Dr. Mortimer Adler's Institute for Philosophical Research, as these are outlined in *The Idea of Freedom* (Doubleday, 1958). The basic idea behind the Institute is that the welter of conflicting philosophical opinions is due primarily to a "dialectical deficiency": most philosophers get lost either in their own properly philosophical insights or in the controversies aroused by them, with the result that no one has the time or inclination to make a "dialectical" investigation into the precise points of agreement and disagreement, which investigation would allow for *fruitful* debate. To meet this problem the Institute proposes a division of labor. Let some men devote themselves solely to the dialectical task, subordinate though it be, of clarifying the points at issue in properly philosophical debate. Now, despite many differences in approach—historical vs. non-historical, individual effort vs. collaboration, etc.—*God in Modern Philosophy* is strikingly similar to the Institute's first product, *The Idea of Freedom*, in one important particular. Each book takes up a single philosophical topic and pursues it over a span of several centuries with the purpose of discovering a pattern of thought not fastened down to a particular era. At this very point, however, there enters in the chief difference between the two approaches. The aim of the Institute's approach is *non-philosophical*, purely *dialectic*. Prof. Collins purposes to defend a particular theory about God whereas the Institute intends *not* to defend any theory but solely to clear the ground on which others may defend their theories *fruitfully*.

To return now to the first major purpose of *God in Modern Philosophy*, we have seen that it is to produce a scholarly historical study by following the problem of man's knowledge of God throughout the period of modern philosophy. The consequences of this approach are twofold. *First*, it brings to light very forcefully the interplay of thought among the various philosophers. *Second*, it demands a severe limitation of material from which Prof. Collins did not shy away. He admits that he had to make selective choices: "I have given no detailed account of writers like Vico and Comte, Schelling and Bergson, or Weiss and Tillich, who have said some notable things about God." This is by no means a defect in the work; such a limitation is absolutely inevitable where the aim is to produce a systematic study of what are the essential lines or trends in the past several centuries of speculation on God. Nor should we push too far this notion

of limitation; the systematic setup of *God in Modern Philosophy* allows for the inclusion of a relatively large number of the "minor" figures in modern philosophy who seldom get more than a mention in general treatments of the period: Pierre Charron (1541-1603), Gassendi (1592-1655), Pierre Bayle, "father" to the Enlightenment; Feuerbach, Pascal, Newman, etc.

The systematic structure of *God in Modern Philosophy* is partly due, then, to Prof. Collins' aims, partly inevitable by reason of the subject matter. At any rate the book is highly systematic. For example, Chapters II, III, and IV are very intimately linked, each flowing into the next and following from the preceding in a definite pattern. Chapter II is entitled "The Skeptical Assault Upon Knowledge of God." It opens with "The Revival of Classical Skepticism," leads through Montaigne, Charron, Gassendi and Huet to "Mersenne's Critique of Skepticism," which forms a natural transition to the next chapter, "God as a Function in Rationalist Systems." The latter is then counterbalanced by Chapter IV, "Empiricism and the Neutralizing of God," with the same pattern; trend originator-continuator-critics. The pattern is enlarged when we come to Kant and Hegel, each of whom is the subject of an entire chapter. Then all subsequent speculation is looked upon as a continuation of or reaction against these two great systems. The final chapter is made up of generalizations from the preceding chapters, plus a summary sketch of the realistic way to God of Thomism.

There is no doubt that we have here a genuinely scholarly work. All the pertinent literature has been examined and sifted with the result that the footnotes (printed in the back, as "Notes") constitute an excellent guide to the best sources on each particular topic and philosopher. A very thorough and detailed Bibliography is appended, listing the works mentioned in the Notes. Of this Bibliography the author says: "The list constitutes the working core of a library for the study of modern philosophies of God." How well Prof. Collins has used this "working core"! Undoubtedly *God in Modern Philosophy* will become a classic in the field and serve as the definitive guide-book for any future studies on God in modern philosophy. At the same time, the work deserves to be set up as an outstanding model of true "American Catholic intellectualism"! R.M.D.

Epistemology. By L. M. Regis, O.P. Translated by Imelda Choquette Byrne. Macmillan. 549 pp. \$6.50.

Exceptionally good spirits, at least of the potable kind, are the

result of only the most masterful and painstaking effort: a degree of heat too much here, or a too rapid cooling there, and the whole process must be started again, or else an undistinguished product placed on the market, a product which certainly cannot be sipped slowly and savored, and which, even as a temporary expedient, proves unsatisfactory. There is much held in common by distillers and philosophers. Three hundred years of philosophers have sought an epistemology bottled in bond, which indicates how volatile the spirit of epistemology really is. G. Van Riet bears witness to this where he says:

Today, after one hundred years of effort, we have acquired a genuine historical knowledge of St. Thomas. . . .

We have a logic, a metaphysics, a cosmology, a psychology, and an ethics. . . . But there remains one discipline whose status has not yet been established. This is epistemology. . . .

Today we are still discussing its object and its methods, the problems it entails, and its place in a systematic philosophy; even its name is not universally accepted.

Manuals, of course, have appeared with a raft of syllogisms in *barbara*, but one feels doubtful of such blends, at least as textbooks. To act the part of master distiller, the philosopher must choose the best mash—the body of thought containing at least the principles of answer (unless he elects to work with and in a vacuum); and in addition he must choose from a variety of stills—methods of philosophical procedure—a choice of maximum importance for the student especially. Father Régis, O.P., of the University of Montreal, in his Aristotelian-Thomistic way has tapped the enormous richness of St. Thomas; and we have an epistemology of vintage Eternity and still satisfying modern taste.

Father Régis gives sound reason for looking to Thomism for the answer. In his brilliant exposition and criticism of Descartes and Kant, and through them of the modern problem, and in performing the same service for the contemporary problem posed by empirical science, Father Régis offers a forceful reason for turning to the Angelic Doctor. For one returns from a swing through the hard, cruel outside world persuaded that the answer, if anywhere, is somewhere in the relatively happy, if rather untidy, Thomistic domicile. Not that St. Thomas erected an untidy house, but his vast and profound work was enough even in his own time to discourage all but the hardest tenants from a room to room search; seven centuries of occupancy have left some startling accretions, each of which must be examined carefully for secret compartments and false bottoms. Such, for example, are the attempts of Father Marechal to weld together Thomistic

and Kantian elements, and of Father Noel to perform a similar feat with Thomistic and Cartesian elements.

Father Régis' achievement is unique; perhaps it will remain so for longer than will matter to any of us. For it is not an apologetic for the Thomistic noetic, but rather "an attempt at the clearest possible exposition of a synthesis whose admirable unity, depth of analysis, and probity of observation leave nothing to be envied in the methods of Descartes and Kant." For Father Régis St. Thomas is a providential point of focus for Truth; he is not merely a big reference. Father Régis work is a sort of *Catena Aurea* of a great many texts in English from St. Thomas—but it is a chain with a difference: there is an organic unity intrinsic to the links, a unity deriving from St. Thomas himself, but made apparent to us by the author. He does this by his commentary which connects and exposes the work of St. Thomas, and shows Father Régis profound grasp of the staggering legacy of St. Thomas, a legacy which he changes into our currency. In other words, Father Régis simply tries to show that St. Thomas did respond to the problem of knowledge posed in modern philosophy, but that his answer needs to be italicized for most of us because of the different circumstances then and now.

True economy often consists in paying a great deal at the start in order to save in the end. Father Régis has a good deal to say about problems before he begins even the history of the epistemological problem, and more to say about how to solve problems before showing the Thomistic solution to the epistemological problem. It is emphatically economical. This comprises the first part of the book: "The Epistemological Problem." There then follow parts considering knowledge, knowledge of truth, and knowledge of infallible truth.

Father Régis is not hesitant in including material that might have been presupposed from psychology and from the other areas of metaphysics. In so doing he consistently affords insights into not only his own subject but these others as well. His pace is a reasonable one, taking into consideration not only the limitations of some of his readers but also the patience of others. While he repeats quite often, there is always some point to it. By his repetition and by frequent briefings on the book's future objectives, cohesion is maintained, and clarity favored. In his treatment of other thinkers, even of those strongly opposed to all he values, Father Régis sets a model all could study profitably. Descartes, Kant, Fathers Marechal and Noel, each is given a fair trial, and all the proceedings are open to the reader. Father Régis has the genius of a criminal lawyer for presenting the case and the fairness of a judge in making decisions.

Perhaps one of the reasons why the author maintains the connected flow of his stimulating, informative remarks so unobtrusively is his consistency. For instance having remarked that two things should always be considered about any cognoscitive act, he does just that. The reader is unconsciously satisfied and spared from undefinable uneasiness. In many respects, Father Régis is like a perfect guide in some bewildering city. It is not that he has deprived the student of any chance to work—but there is enough work awaiting him without being impeded by clumsy pedagogy. And so Father Régis takes every pain to put the reader at the center of action, rather than have him desert before the battle is joined.

Few can feel patronizing by placing this book on their shelves. Only one who is not a philosopher at all (or no student of philosophy) should feel overambitious in attempting it, or wasting time in consulting it. For, even hampered by the medium of print, Father Régis is a rare pedagogue; and more important, he writes from a sapiential superabundance.

There is an ample section of notes provided in this selection of the Christian Wisdom Series. On page eighty-six it seems that the word "possible" on the sixteenth line from the bottom should have been "impossible"; and on page two hundred and ninety-one (the sixth line from the top) "cost" seems inappropriate—perhaps "given" is intended.

F.B.

Prudence. By Josef Pieper. Translated by Richard and Clara Winston. Pantheon Books. 96 pp. \$2.75.

With the publication of this essay "Prudence, the first Cardinal Virtue" Josef Pieper, distinguished Thomistic philosopher at the University of Münster, completes his four volume work on the cardinal virtues. The doctrine contained in this brief essay will be well-known to those versed in St. Thomas' treatment of Prudence. Pieper's contribution consists first in his clear exposition of difficult matter, using terms consonant with traditional expression, yet familiar to modern thinkers. More importantly, however, the value of the book lies in the author's effort to restore prudence to its position of primacy in the moral life of man. With St. Thomas he puts prudence as "the cause, the root, the mother, the measure, precept, guide and prototype of all ethical virtues." Although prudence is pre-eminent among the cardinal virtues, he recognizes that it itself is molded by Charity. Finally, he considers briefly, but carefully, its relation to the gift of counsel.

In his attempt to restore prudence to its rightful primacy in man's moral activity, Pieper encounters two problems. The first, really, is a problem of semantics. According to contemporary notions, the prudent man is the clever tactician or the selfish utilitarian. Pieper, on the other hand, reserves the word for the man who practices the virtues of justice, fortitude and temperance according to the rule of right reason.

The author considers the second problem to be the disregard of modern theologians for the function of prudence in the actual practice of virtue. This neglect has resulted from an over-emphasis on casuistry. However, he goes on to show that this latter can never provide an absolute norm of morality since the infinite possibilities of human acts elude the fixed and limited scope of intellectual pre-conceptions. "Casuistry, carried to the excess substitutes techniques and prescriptions for the infinite suppleness which the virtue of prudence must retain in the face of the complexities of the ethical life" (Quoting D. Noble, O.P.). Thus, for Pieper "the virtue of prudence . . . being the perfected ability to make decisions in accordance with reality is the quintessence of ethical maturity." Without this maturity, of course, true virtue is impossible. It is perhaps his treatment of this opposition of casuistry to prudence for which Pieper deserves the most merit.

In spite of an evident supposition of the reader's familiarity with St. Thomas, Pieper's essay is succinct, precise and clear. He has not hesitated to quote freely from the Angelic Doctor and other learned Thomists, which adds authority to the work of a man himself not without standing in Thomistic circles. G.McC.

Evidence for Our Faith. By Joseph H. Cavanaugh, CSC. University of Notre Dame. 256 pp. \$3.00.

This text book, born of many classes in Apologetics at the University of Notre Dame, first appeared in 1948 and was revised in 1952. Work on the present third edition was interrupted by the author's death, but it was completed by members of the University's religion department.

The revisors decided to place more emphasis on the difference between the general discussion of the Church's authority to teach, govern, and sanctify and the special discussion of the teaching authority of the Church. This was done by incorporating them as the first two parts of the book. The third part is new. It examines briefly the sources of the Church's doctrine, Sacred Scripture and Tradition. There are other notable changes. The chapter on the philosophical

presuppositions to the course were jacketed into an appendix and removed to the back of the book. New chapters deal with today's "world" religions, the background of Christ's claims, and the teaching authority of the Church in action. Another departure from the previous editions seems detectable. Whatever saps of theoretical apologetics is eliminated to accentuate a more positive, historical approach. Accordingly sections which dealt with the nature, possibility, and necessity of revelation have been abandoned.

Time and usage alone will tell us how beneficial all these changes are, but for now any judgment on the worth of this textbook must be limited to its contents. Here there is no question of worth. The arguments of classical apologetics, arguments which have converted the world, are presented neatly and in an interesting way. Next to these time-honored arguments is placed individual appreciations of them in the reasonings of men converted in our own day. This makes for a good, full apologetic. Of course it is impossible to embody every element of available proof in one book, but in this text there is enough substance to give a student the spirit of a true Christian apologist, to make him aware that no light can be neglected when it comes to the vast problem of the conquest of souls. Thus he will "be ready always with an answer to everyone who asks a reason for the hope that is in him," and in showing others why he believes he will lead them to the door of the Church and dispose them for the priceless gift of faith.

D.H.

American Catholics. A Protestant-Jewish View. Edited by Philip Scharper with an afterword by Gustave Weigel, S.J. Sheed & Ward. 235 pp. \$3.75.

There are many kind and gracious things said about American Catholics in this book by prominent Protestants and Jews. We should be grateful for them, but even more grateful for the less kind and sometimes even harsh things they have found the courage to say. Not every page of *American Catholics* makes pleasant reading, but who could fail to be stimulated to further thought by the obviously sincere reflections he finds in these essays?

From the pen of Stringfellow Barr, the internationally known Anglican educator: "Not a few American non-Catholics are more familiar than the vast majority of American Catholics with the writings of St. Thomas Aquinas, who possessed one of the great dialectical minds of Western culture. But they are often alarmed by the non-dialectical uses to which American Catholics have put him. They

imagine they detect in the American Catholic an exclusive interest in St. Thomas and therefore one that gives him the last word. Is it not a form of ingratitude to so great a dialectician to refuse to carry on the long discussion to which he has so brilliantly contributed?"

Robert McAfee Brown of the Union Theological Seminary in his constructively critical article tells us: "To this observer, the most significant event in contemporary Catholicism is the gradual spread of the Liturgical Movement." "The other area of creativity in modern Catholicism which excites Protestants is on the intellectual and theological front. As the Protestant reads contemporary Catholic writers, he finds himself gravitating again and again to such men as Père Yves Congar, Père Henri de Lubac and Gabriel Marcel."

Arthur A. Cohen, the young Jewish theologian and President of Meridian Books Inc., in his self-conscious, but provocative contribution, seems to close the door on further dialogue in this direction. "Given the chasm of being which separates the two traditions, one certain that faith is capable of transcending the afflictions of the world and giving peace, the other committed to the afflictions of the world and the pursuit of peace, how can there be communication between them?"

This is a fair sampling of the kind of forceful dialogue that will be encountered in *American Catholics*. There are other contributions by Martin Marty, the Lutheran historian and Associate Editor of *The Christian Century*, Rabbi Arthur Gilbert of the Anti-Defamation League and Allyn Robinson, a regional director of the National Conference of Christians and Jews. The book is a remarkable stimulus to further discussion with non-Catholics and a ringing challenge to a deeper awareness of our own shortcomings. J.D.C.

Separated Brethren. By William J. Whalen. Bruce. 284 pp. \$4.50.

An attractive, smoothly written work that gives a survey of some thirty of the biggest non-Catholic, christian denominations in the United States today. Seventh-Day Adventists, Salvationists (Salvation Army), Swedenborgians, Eastern Orthodox, and Old Catholics are all included. Among the last two chapters on the ecumenical movement there is a helpful discussion of what the Catholic layman can do to further reunion.

The appearance of this book just two years after Father Hardon's *The Protestant Churches of America* (Newman) invites comparison, especially as they cover the same matter. Mr. Whalen, an English professor at Purdue, writing more for laymen, builds his narrative

out of history, biography, and anecdote: the account of Methodism centers in the personality of Wesley, of Episcopalianism in Henry VIII and Elizabeth. Father Hardon mentions these figures but concentrates on the doctrine, worship and organization of each Church. In contrast to *Protestant Churches'* plain, clear presentation of the facts, *Separated Brethren* abounds with witty, sometimes sarcastic, remarks. The Evangelical United Brethren, for instance, are a "sizable but rather colorless denomination"; the Swedenborgians are "now intellectually stagnant." After mentioning that J. Wesley was one of twenty-five children, the author adds the statement of Methodist Bishop G. Bromley Oznam that "it was 'sinful' for a married woman to refuse to practice birth control."

Separated Brethren is a serviceable reference work for those looking for information about Protestantism. Our only hope is that the author's penchant for wit will not injure his readers' elan for an ecumenicism that presupposes sympathetic understanding.

R.M.V.

Catholic Life, U.S.A. By Leo R. Ward, C.S.C. Herder. 263 pp. \$3.95.

In the last two or three decades, the Catholic Church in the United States has made an earnest effort to spiritualize what she has built—to revitalize her parishes across the country, and recall her people to a more *active* membership in the "living Christ." Fr. Leo Ward, the renowned apostle of the layman, presents the results of this recent activity among American Catholics in his book, *Catholic Life, U.S.A.*

Selecting only the "peak achievements" in contemporary Catholic life, the author considers such lay movements as the Christian Family Movement, the Cana Movement, the Grail Movement, the Confraternity of Christian Doctrine, the Catholic Worker Movement, and the National Councils. Special chapters are also devoted to "The Layman's Vocation," "Interracial Communities," "Ligutti and the Farmers," and "Living the Liturgy."

Replete with many personal experiences, and containing a brief but excellent bibliography, this wonderful work gives a "quick overall look" at the American Church today. It provides much factual information for both Catholic and non-Catholic alike. And for the college student who perhaps yearns to do "his own work" in the Mystical Body of Christ, and the priest eager to help his flock bring Christ into the home and the community, *Catholic Life, U.S.A.* is an optimistic book brimming with a vitality that only life in Christ can bring.

D.M.F.

Asia Looks at Western Christianity. By Thomas Ohm. Herder and Herder. 252 pp. \$4.75.

The fruit of personal experience in Asian lands and of many conversations with Asians both in Europe and Asia, this book is directed toward a twofold end. The author, a Benedictine missionary, seeks first to acquaint readers with what is thought and said about "Western" Christianity; he then encourages us—one might almost say "dares us"—to look into the mirror held up by Asia and examine our consciences.

Confusing and paradoxical as some of their statements are we can yet learn much from them, and will perhaps be stimulated to remedial action not only as regards the Eastern missions but also with regard to Western society. For in considering "Western" Christianity, the Christian religion itself is put on trial and is judged ineffectual because of its failure to truly spiritualize Western civilization. This is a fundamental criticism underlying all in this book—but it is a sample of the stimulating and thought provoking content of the whole.

T.C.McV.

The Crime of Galileo (Fourth Impression). By Giorgio de Santillana. University of Chicago Press. Phoenix Books (paperbound). 339 pp. \$1.75.

In 1953 Giorgio de Santillana, who is history and philosophy of science professor at M.I.T., edited Galileo's *Dialogue of the Great World Systems*. In the course of his studies on that project Prof. de Santillana became interested in putting on record "the astonishingly complex background" of the *Dialogue*. Of that record the general conclusions were included as an Introduction to the edition of the *Dialogue*, but the record in its entirety was reserved for a separate book, *The Crime of Galileo*, here reviewed in its fourth printing.

Many important things are said for the first time in this book, but not the least important contention of the author is that the chief blame for the whole Galileo incident lies with *individuals*, and not with the Church. He laments the contentions to the contrary both on the part of the Church's enemies and on that of the apologists who accept this erroneous "terrain chosen by the attackers" on which to do battle. Some of the "individuals" involved happened to have tremendous stature in the Church, one of them even being Pope Urban VIII, but even he was not the Church. The "crimes" of these individuals, as the author depicts them, range from petty informing to ignoring the real issue "for reasons of State," or even to downright malice.

This interpretation of the Galileo affair has not been challenged, even by Catholic reviewers who did not quibble to object on other grounds. The other grounds on which they objected include *style*, the book in many ways reading like a detective story (making, incidentally, for very enjoyable reading), *connotations* placed on certain expressions which make them unnecessarily disrespectful of the persons or institutions involved, and *lack of documentation* relative to the interpretation given. The last is the most serious objection and is justified to a certain extent.

The author's feelings are entirely for *Galileo*. In addition, the tone is "liberal" throughout (in the bad sense), despite surprisingly beautiful defenses of the Church and its attitude at the time. Nevertheless, *The Crime of Galileo* is well worth reading. The Catholic will have to be willing to swallow his "Catholic pride" when he comes across some disrespectful phrase, but it will be worth it if he genuinely wants to know the pro-Galileo position.

R.M.D.

Critical Problems in the History of Science. Edited by Marshall Clagett.
University of Wisconsin Press. 555 pp. \$5.00.

After the ten-days gathering of the Institute for the History of Science at Wisconsin in September, 1957, a milestone in the short history of the society had been achieved by the participants. The proceedings deserved to have been collected by such a capable editor as Dr. Clagett, who, despite the multiplicity of problems, tied together all the papers in this magnificently coherent volume.

With the Scientific Revolution of the 17th century as a central core, the discussions open with the origin of that revolution: an origin which arose among scholars, craftsmen, and artists (papers one and two). There follows a philosophical interpretation of the scientific method, which was so characteristic of the scholars who were heirs to the medieval traditions (papers three and four). Then the very heart of the revolution is treated: mechanics and astronomy (papers five and six). New problems concerned with the teaching of history of science in today's universities are then exposed (papers seven and eight). Lastly, 18th and 19th century reactions in all fields of science are considered as related somehow to the revolution. Each aspect treated in these papers is commented upon with remarkable erudition.

A complete review would demand the impossible: a point by point expository evaluation of the many ideas proposed in the essays, which are pregnant with consequences. We must say, however, that this book reveals that the institute, given its tentative and controversial

spirit and readiness to receive intelligent contributions, deserves more than a passing interest from Thomists. The first six papers in particular suggest the strong possibility of a scholarly rapprochement between Thomism and modern scientism. For example, the historical application which Father Clark, S.J., makes of the logical structure of scientific theory as different from the function of mathematics in science, and the application of their determined correlation in terms of isomorphisms, is quite stimulating. Professor Crombie's illuminating essay on the significance of medieval discussion of the scientific method is most encouraging. Most of the essays however still have, at least latently, the presuppositions that tend to irritate Thomists: the "conviction of evolution," "supernatural sanctions . . . discredited," that Aristotle's conception of explanation meant that after the discovery of the definition of form, no further questions need be asked, etc. They still do not clearly show a specific interest in St. Albertus Magnus, St. Thomas Aquinas or Aristotle; the latter, by the way, is quoted only once, even in view of the fact that many comments are made on his doctrine. Lastly, since historical problems of scientific psychology were left untouched, Thomistic claims in this field were left unconsidered.

All in all, this treatment of the proceedings of such a young institute is a revelation. This might be the beginning of still another revolution leading to the resolution of the modern bifurcation of science and philosophy.

A.W.L.

Heroic Sanctity and Insanity. By Thomas Verner Moore, Carth. Grune and Stratton. 243 pp. \$5.00.

This book is an introduction to the spiritual life and mental hygiene. It will be particularly welcomed by practitioners and students of psychiatry who have little or no idea of Catholic spiritual life. In the first part of this work, Fr. Moore out-lines and clearly explains the life of virtue as treated in the *Summa Theologica* of St. Thomas and in *Heroic Virtue* of Pope Benedict XIV. The author gives numerous citations from both these definitive works, stressing that the love of God is "an Act of free human responsibility flowing from an intellectual knowing due to divine grace sanctifying the soul," (p. 158). This treatment of the life of virtue can be read with profit by all Catholics, because Fr. Moore, in his lucid, concise style, points out that path which all must follow in answer to Our Lord's "Come, follow me."

After a summarization of the main categories of mental disorders

in the second part of the book, the vocation of St. Therese of Lisieux is treated in great detail. Fr. Moore states (footnote, p. 220) that he felt obliged to criticize Father Robo's study of the life and character of the Little Flower in *Two Portraits*, because he believed Fr. Robo had been too subjective and "not the servant of the evidence." Fr. Moore shows that St. Therese did not suffer from some mental disorder and then become a saint by struggling to overcome her mental condition. Furthermore, the author proves conclusively that the "Saint of the Little Way" bore up heroically under the trial of the death of her mother, which loss she suffered before she was five years old.

As a man experienced in the spiritual life, in medicine and in psychiatry, Dom Moore has no equal. *Heroic Sanctity and Insanity*, as can be said of his other books, is an important contribution to our libraries. More than that, this book is outstanding because it is a milestone on the road to a mutual understanding and appreciation of psychiatry and religion.

A.M.B.

Some Schools of Catholic Spirituality. Edited by Jean Gautier, P.S.S.
Translated by Kathryn Sullivan, R.S.C.J. Desclee Co. 384 pp. \$4.75.

This is a collection of essays written by French priests on their respective schools of spirituality. The schools represented are the Benedictine, Dominican, Franciscan, Carmelite, Ignatian, Salesian, and Oratorian. There is also an essay on the Spirituality of the Imitation of Jesus Christ and a concluding essay on the Trends in Contemporary Spirituality in France, which essay is followed by a bibliography on each of the schools.

Our main consideration will be, of course, on the essay written by Father Pie Regamey, O.P.: Principles of Dominican Spirituality. This is, in many respects, a good presentation. Because Dominican Spirituality differs from all other schools of spirituality in the fact that it does not emphasize any one principle or any one method but is essentially Catholic, Father Regamey's approach to this almost limitless subject is quite different from the other essays. He reviews the historical development of the Order, listing the many "innovations" of St. Dominic and then elaborates on what he calls "the great elements of the Dominican personality." There next follows an interesting exposition of the Order's motto: "Veritas." Last, in quick review, he comments on the different adjectives that have been used to describe the Order, such as, "intellectual," "apostolic" etc.

Perhaps the richest note sounded is his insistence on Dominican Universality "an openness to the whole divine truth, to all that is

human, to all that belongs to the Church, to every apostolic method and a striving to attain to the fullness of the apostolate. . . . There is not even an emphasis placed on one aspect of the truth, not on one section of the apostolate, nor on one method" (p. 88).

There is, however, a very shaking and most unacceptable footnote on page 108: "The meditation precedes the recitation of each decade (of the Rosary). During the recitation of the decade there must be no meditation, to do so would be head-splitting. . . ." This is either a misprint, a misquote or a faulty translation, for this opinion is certainly outside the Dominican school.

The bibliography for the Dominican School is most insufficient, especially when such eminent Dominican spiritual writers as Garrigou-Lagrange, Arintero, Osende, Gardeil, Froget, Bernadot, John of St. Thomas, Tauler, Ven. Louis of Granada, Blessed Henry Suso and St. Catherine of Siena are not even mentioned.

The other schools are presented by renowned writers and their presentation is concise and substantial enough to satisfy the expert and enlighten the ordinary reader. H.M.C.

Post-Reformation Spirituality. The Twentieth Century Encyclopedia of Catholicism IV 41. By Louis Cognet. Translated by P. Hepburne Scott. Hawthorn. 143 pp. \$2.95.

This book attempts "to summarize the history and evolution of the spiritual ideas which led from the Renaissance to what is commonly called the French School." More precisely it is a synthesis of the development of schools of spirituality in the Church extending from the Ignatian methodology and the humanist spirituality to the Quietest crisis of 1685 with its prolonged aftermath.

This is a formidable task, for the material of this period is so abundant "that this small book could not contain even a catalogue of it." Father Cognet, well acquainted with his subject matter, weaves together from varied currents and cross-currents created by the post-Reformation mystical movements an enlightening and lively presentation that is welcome to any library. His longest and perhaps richest treatment is on Cardinal Berulle and his consequent influence on French spiritual writers. Each prominent personality is placed in brief but sufficient historical light and his doctrine is succinctly synthesized pointing especially to the innovations or tendencies. It is in this that the book is particularly valuable.

The bibliography is an admirable selection, since "most of the

books in this list will be found to contain bibliography references which will enable the reader to supplement this short study."

Father Cognet should be congratulated for such a splendid work.
H.M.C.

The Cross of Jesus, Volume II. By Louis Chardon, O.P. Translated by Josefa Thornton. Herder, 208 pp. \$3.75.

Fr. Chardon begins his second volume of *The Cross of Jesus* with an analysis of the indwelling of the Trinity as the keystone of the spiritual edifice of Christian life. This beautiful treatment follows the Thomistic tradition, and although the doctrine is most difficult for the human mind to grasp, careful reading and meditation on these first chapters will provide a wealth of material for meditation and a greater enlightenment on this most beautiful and sublime of mysteries.

Following the general theme begun in the first volume, the author continues with a consideration of consolations and spiritual crosses as God's means to effect in the just soul a more intimate and more permanent union with the Trinitarian presence. Here he treats of the abuses of consolations by the souls attached to temporal goods, and sketches their path toward final ruin, because, unwilling to bear the burden imposed on them by God, they look to a life of sense gratification and pseudo-virtue. This is contrasted with a consideration of consolation and suffering as the means to acquire purity of intention, poverty of spirit, and purification of the faculties.

The work ends with an exemplification of the doctrine of perfection through suffering in the lives of the great Saints of the Old and New Testaments. The God-imposed trials of Abraham, Jacob, Mary Magdalen and others are seen as the prelude to a greater faith, a greater hope, a greater love.

The Cross of Jesus is a timeless spiritual treatise which helps to remind us of the value of suffering; it is a masterpiece of the beauties of the Christian life to be achieved through the Cross of Jesus.
N.A.H.

Retreat Notes for Religious. By Edward Leen, C.S.Sp. Kenedy. 142 pp. \$3.50.

To those familiar with works on the spiritual life the author of this book needs no introduction. This volume is a living witness to the great spiritual insight which was Father Leen's during his life. Published posthumously and edited by his confrere, R. F. Walker,

C.S.Sp., these retreat notes give practical expression to all that Father Leen had treated in his more formal treatises on aspects of the spiritual life.

The theme of this series of conferences is most basic; it is facing reality, facing our destiny as presented to us by God. The unifying principle is no less basic, "None is good but One, that is God" (Mk. 10, 18). Fr. Leen, in the scope of this theme and in the light of this principle, helps one to sweep away the intricate and complex web of unreality with which each one of us tends to shroud himself as the years go on. Proceeding from a sound doctrinal base, Fr. Leen's keen psychological insight of fallen man based on long years of experience should be an aid to any one interested in facing his destiny as determined for him by God.

Although this retreat was preached to sisters, its scope and applicability extends not only to all religious but also to anyone earnestly striving after perfection. Fr. Walker, the editor, has included a brief but interesting biographical sketch of the author. L.M.D.

The Life of Christ. By Andres Fernandez, S.J. Translated by Paul Barrett, O.F.M.Cap. Newman. 817 pp. \$12.50.

"Who would ever have imagined that the land occupied by the people of Israel would come to be generally known by the name of their bitterest enemies?" (The name Palestine is derived from Philistines.) This is the opening sentence of this *Life of Christ*, by Fr. Andrés Fernández, S.J., former professor and rector of the Pontifical Biblical Institute in Rome. Beginning with this ironical twist on the name of Palestine, Fr. Fernández sets out on a journey across the geographical and historical length and breadth of the land bearing that name. This, together with a brief sketch of the special nature and distinctive characteristics of the four Gospel narratives, constitutes the principal matter of the first three (introductory) chapters of this book. "The Infancy of Christ" is the next major division, and it also includes three chapters. The remaining twenty-three chapters are unified under the all-inclusive heading, "The Public Life." Throughout, Fr. Fernández' brevity and comprehensiveness, his style and personal touches from his wide experience will be a delight to the reader.

This *Life of Christ* does not pretend to be a deep study of the message and meaning of the Gospel in the manner of the latest and most radical Scripture studies. Indeed, the fruits of exegetical and archeological endeavors with which the book is embellished are mod-

ern but not always the most recent and daring. On the other hand the book deserves high praise on two accounts. It is a masterpiece of printing and layout, with beautiful typography on semi-gloss paper and numerous striking illustrations. (All of which, unfortunately, caused the price of the book to be high indeed.) Even biblically the book deserves praise as a worthy addition to the standard list of "lives of Christ" for the general reader. Among such "lives" Fr. Fernández' will certainly take its place as one of the very best.

F.X.C.

Neue Beiträge zum Wappen des Predigerordens. By Angelus Walz, O.P., in *Römische Quartalschrift für christliche Altertumskunde und Kirchengeschichte*, vol. LIII (1958), 231-37 (extract).

Dominikanische Herz Jesu-Auffassung. By A. Walz, O.P., in *Cor Jesu, Commentationes in litteras encyclicas "Haurietis aquas,"* vol. II, pars historica et pastoralis, Herder, Rome, 1959, pp. 51-95 (extract).

These important studies from the pen of Fr. Walz, the eminent historian of the Angelicum, the Dominican University in Rome, will be welcomed by historians and students of the history of spirituality. In both of them the author supplements earlier studies on the same subjects.

The first essay, dealing with the coats of arms of the Order of Friars Preachers, presents additional evidence to illustrate the history of the two coats currently in use on the Dominican shield: the mantel or cloak escutcheon, bearing the Dominican black mantel "in chief," and the *fleur de lis* coat. Particularly Fr. Walz can now trace the mantel escutcheon back to the generalship of Leonard Dati and the period of the Council of Constance, 1414-1418, thus pushing its history back about eighty years beyond previously known evidence. This new material does not alter but strengthens the conclusions he reached in his earlier article on the subject (*Das Wappen des Predigerordens, Römische Quartalschrift*, LXXIV, 1939, 111-147), that the mantel coat is the earlier and better attested coat of arms of the Order. The *fleur de lis* coat, whose origins are still obscure, is later, of Spanish origin, and was consciously associated in the sixteenth century with the Spanish Inquisition.

Fr. Walz's second essay was occasioned by the encyclical of Pope Pius XII on the Sacred Heart—*Haurietis Aquas*, of May 15, 1956. The first reading of the encyclical produces a surge of delight in Dominican hearts when they find it mentioning three Saints of their Order—Albert, Catherine of Siena, and Bl. Henry Suso—in a brief list of eight who "achieved special distinction in establishing and pro-

moting devotion to the Most Sacred Heart of Jesus." No other Order is so strongly represented. Dominicans also note the name of St. Gertrude, who received encouragement and help from three directors and spiritual writers of their Order.

Fr. Walz sets himself the task of illustrating the extensive canvas against which the three Dominican representatives, singled out by the Pope, stand. He divides his work into two parts, the history of the devotion in the Order from the 13th to the 17th century and from the 17th to the present day, the first division making up the bulk of the essay. He can show the seeds of devotion to the Sacred Heart in the earliest text of the Constitutions. He traces it in the works of the great scholastics, notably Albert the Great (to whom he devotes a considerable amount of space), in spiritual writers and mystics, chiefly Meister Eckhart and Henry Suso, and in practice among friars and nuns, especially St. Catherine of Siena and the sisters of the Rhineland monasteries. How native to the life and spirit of the Order of Preachers this devotion is, clearly emerges from the pages of Fr. Walz. The Order's devotion to the Sacred Heart has been characterized by light and warmth, is often of special brilliance and fire, always full of compassion, meekness, humility, nobility, and strength. It springs from contemplation of the Divine Master, from devotion and surrender to Him, from the transforming action of love and the desire to make atonement.

The essay, though somewhat differently organized, is in the main a reworking of the author's earlier book on the same subject: *De veneratione divini Cordis Iesu in ordine Praedicatorum*, Rome, 1937. For this reason he does not completely document it but refers the reader to his earlier work. He is to be complimented for having once again directed attention to this aspect of the Order's inner spiritual and mystical life.

W.A.H.

St. Dominic. By Sister Mary Jean Dorcy, O.P. B. Herder. St. Louis 2, Mo. 173 pp.

St. Dominic by Sister Mary Jean Dorcy, O.P. is the first book in the *Cross and Crown Series of Spirituality* to be written by an American author. A familiar figure in the field of hagiography Sister Mary Dorcy has published twelve other books, mostly for children, including a hobby book on silhouette cutting. This latest book, however, will appeal to young and old alike. The pleasant style and the format add much to this book making it a worthy credit to St. Dominic and to the *Cross and Crown Series*.

Greatly influenced by Mother Augusta Drane, the noted Domini-

can scholar of the last century, who offered the English public its first readable life of St. Dominic in English, Sister Mary Jean Dorcy has endeavored to present "not an entirely new "Life," but the principal reasons for which St. Dominic's memory is blessed among us." The result is that we see Dominic the man, the saint, the great lover of souls whose heart overflowed with charity and compassion for his fellow man. Dominic is still the renowned Warrior of Truth, but one who bespeaks warmth and feeling for those he is enlightening.

In bringing out the humane and deeply spiritual side of Dominic's personality, however, Sister Mary Jean Dorcy has not written a sweet life based on pious tales and charming legends. All her statements are founded on historical fact. When she does mention the famous legends which are so often told of our holy Founder, she presents them as such, showing the spirit and the lesson that they teach. In discussing such controversial visions as that of Reginald receiving the scapular from Our Lady and that of Dominic receiving the Rosary, Sister Mary Jean Dorcy presents the various opinions of historians, giving ultimately her own views on the matter and the reason for her views. The notes contained in the back of the book adequately treat these historical difficulties. Many of these questions will never be answered with absolute certainty and therefore the prudent writer will do well to follow the traditions of the Order. Sister Mary Jean Dorcy has sacrificed neither the truth, nor the traditions of the Order in her presentation of the facts.

A notable omission from the bibliography was the name of M. H. Vicaire, O.P., prominent Dominican historian. He has recently published two definitive works on St. Dominic: *Saint Dominique de Caleruega, d'après les documents du XIII^e siècle* (Paris, Les Editions du Cerf, 1955), and *Histoire de Saint Dominique*, 2 vols, Paris, Les Editions du Cerf, 1957). No doubt their recent publication did not permit their use for this present work. We mention these works solely as sources of historical data. Sister Mary Jean Dorcy's book is an excellent one for inspiring the sons and daughters of Dominic to follow in their Father's footsteps.

A.McA.

BOOKS RECEIVED—SPRING, 1960

Death. By Barry Ulanov. Sheed and Ward. 292 pp. \$5.00.

The Church and the Suburbs. By Andrew M. Greeley. Sheed and Ward. 200 pp. \$3.50.

The Lives of Ange de Joyeuse and Benet Corfield. By Jacques Brousse. Ed. by Anthony Berrill. Sheed and Ward. 183 pp. \$4.50.

Saints Who Made History. By Maisie Ward. Sheed and Ward. 377 pp. \$4.50.

- The Imitation of Christ.* Trans. by Ronald Knox and Michael Oakley. Sheed and Ward. 217 pp. \$2.50.
- David.* B. Eva K. Betz. Sheed and Ward. \$2.00.
- Linda.* B. M. K. Richardson. Sheed and Ward. \$2.00.
- Science, Religion and Christianity.* By Hans Urs von Balthasar. Trans. by Hilda C. Graef. Newman. 155 pp. \$3.50.
- The Light and the Rainbow.* By Hilda Graef. Newman. 414 pp. \$5.50.
- Catholic Reformer.* By Paul H. Hallett. Newman. 222 pp. \$3.75.
- We Are Now Catholics.* Ed. by Karl Hardt, S.J. Trans. by Norman C. Reeves. Newman. 223 pp. \$3.95.
- 1859 in Review.* By Thomas P. Neill. Newman. 203 pp. \$2.75.
- The Battle and Brother Louis.* By Louis Reile, S.M. Newman. 171 pp. \$3.25.
- Women, Words and Wisdom.* By Solange Hertz. Newman. 184 pp. \$3.50.
- Athlete of Christ.* By Marie McSwigan. Newman. 179 pp. \$3.25.
- Sacred Music and Liturgy.* Trans. by J. B. O'Connell. Newman. 112 pp. \$1.75.
- Maria Montessori.* By E. M. Standing. Academy Library Guild. 354 pp. \$5.25.
- Rome Is Home.* Ed. by The Earl of Wicklow. Academy Library Guild. 155 pp. \$2.95.
- Search For Sanctity.* By Abbot Damian Jentges. Academy Library Guild. 203 pp. \$3.95.
- Faith is the Substance.* By Katherine Burton. Herder. 260 pp. \$4.50.
- The Mass in Meditation, Vol. I.* By Theodore Schnitzler. Trans. by Msgr. Rudolph Kraus. Herder. 247 pp. \$4.50.
- Towards A New World.* By R. Lombardi, S.J. Philosophical Library. 276 pp. \$6.00.
- Pictorial History of Philosophy.* By Dagobert D. Runes. Philosophical Library. 406 pp. \$15.00.
- The Prophets of Israel.* By C. Ross Milley. Philosophical Library. 143 pp. \$3.75.
- Conference on the Beatitudes.* By Louis A. Rongione, O.S.A. Reilly. 175 pp. \$2.75.
- The Precious Blood.* By Father Faber. Reilly. 278 pp. \$3.95.
- The Great and Little One of Prague.* By Ludvik Nemec. Reilly. 279 pp. \$4.50.
- The Life of Benedict XV.* By Walter H. Peters. Bruce. 321 pp. \$4.50.
- Edith Stein.* By Henry Bordeaux. Trans. by Donald and Idella Gallagher. Bruce. 87 pp. \$3.50.
- An Hour With Jesus.* Trans. by Sister Helen Madeleine, S.N.D. Bruce. 169 pp. \$3.00.
- The Bride.* By Daniel Berrigan, S.J. Macmillan. 142 pp. \$3.50.
- The Parables of Jesus.* By Francis L. Filas, S.J. Macmillan. 172 pp. \$3.75.
- Christmas Gift.* By Frances Parkinson Keyes. Hawthorn. 95 pp. \$2.95.
- Citadel of God.* By Louis De Wohl. Lippincott. 352 pp. \$4.50.
- Facts of the Faith.* By Msgr. J. D. Conway. Doubleday. 360 pp. \$4.50.
- ... With All Devotedness.* By Sr. M. Vera Naber, C.S.A. Kenedy. 312 pp.
- Storm Out of Cornwall.* By S. M. C. Kenedy. 221 pp. \$3.75.
- Brother Zeno.* By Covelle Newcomb. Dodd, Mead. 305 pp. \$3.50.
- St. Anthony And His Times.* By Mary Purcell. Hanover House. 282 pp. \$3.95.
- Revelation Through Reason.* By Errol E. Harris. Yale U. 158 pp. \$4.00.
- De Fidelium Associationibus.* By Seraphinus De Angelis. M. D'Auria, Neapoli. 2 vols. (342 pp. & 493 pp.). \$9.65 (cloth). \$11.62 (bound).
- De Rosario Mariae a Sixto IV ad Sanctum Pium V.* By Angelus Walz, O.P. Herder. 1959.

THE REV. VINCENT DOMINIC DOLAN, O.P.

The Province of St. Joseph was saddened to learn of the sudden death of Father Vincent Dominic Dolan, O.P. Father Dolan's death occurred in Central Falls, Rhode Island on December 14, 1959. At this time, Father Dolan was assigned to the post of missionary.

It was in Central Falls that Father Dolan was born on August 6, 1895. His first education began in that city, in the public school and also Holy Trinity parochial school. After attending La Salle Academy in Providence, Rhode Island, Father Dolan entered the Order of Preachers and continued his studies at St. Joseph's near Somerset, Ohio. He was then sent to the House of Studies in Washington, D. C. While in Washington, he also attended the Catholic University. On June 12, 1921, Father Dolan was elevated to the priesthood at the House of Studies by the Bishop of Duluth, Minn., J. T. McNicholas, O.P., who later became the Archbishop of Cincinnati.

The young priest first taught for a year at La Salle Academy in Providence and then for three more years at Aquinas College in Columbus, Ohio. While in Ohio, he attended Ohio State University. His next assignment was that of missionary. In 1931, Father Dolan was appointed editor of the Rosary Magazine and also director of the Rosary Foundation. He laudably fulfilled these positions for approximately 25 years.

The funeral ceremonies were held on December 18, 1959 at St. Vincent Ferrer Church in New York City. Celebrant for the Solemn Requiem Mass was the Very Rev. Daniel L. Shannon, O.P., Prior of St. Vincent Ferrer. The Rev. James D. Enright, O.P., was the Deacon and the Sub-deacon was the Rev. E. R. Vahey, O.P. The eulogy was preached by the Rev. A. H. Neal, O.P. Acting as servers during the Mass were the Rev. Charles A. Farrel, O.P. and Rev. Mark P. Geary, O.P. Among the many faithful who attended the funeral were sixty-five Dominican priests of St. Joseph's Province.

Father Dolan was buried at Pleasantville, New York. He is survived by his sisters, Elizabeth and Madelein, and by a brother, Simon. To his brother and sisters and also to his numerous friends, *Dominicana* offers its condolences and prayers. May his soul rest in peace. . . .

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■ St. Joseph's Province ■

Condolences The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. R. M. McCabe, O.P., on the death of his father; to the Rev. C. D. Martineau, O.P., the Rev. C. A. Musselman, O.P., and the Rev. J. A. Turzick, O.P., on the death of their mothers; to the Rev. L. D. Ross, O.P., the Rev. A. B. Dionne, O.P., and Bro. Gregory McBride, O.P., on the death of their sisters; to the Rev. E. L. Martin, O.P., the Very Rev. J. J. Costello, O.P., the Rev. J. R. Desmond, O.P., and Bro. Gregory McBride, O.P., on the death of their brothers.

Vestitions On November 1, 1959, at Saint Joseph's Priory, the Very Reverend Matthew Hanley, O.P., Prior, clothed Paul H. O'Connor of Charlestown, Massachusetts, with the habit of a Dominican Lay-Brother, and gave to him the name Brother Bertrand. The clerical habit was received by Anthony Vincent Digioia, who received the name Brother Antoninus, at Saint Joseph's Novitiate, on November 11, 1959. The Very Reverend Ferrer Cassidy, O.P., Novicemaster was delegated to give the habit. On December 20, 1959, at Saint Joseph's Priory, the Very Reverend Matthew Hanley, O.P., Prior, clothed Joseph H. Dyer with the habit of a Dominican Lay-Brother, and gave to him the name Brother Antoninus.

Professions On September 25, 1959, the Very Reverend Matthew Hanley, O.P., Prior of Saint Joseph's Priory, received the simple profession of Brother Brendan Cavanaugh. Father Hanley also received the simple profession of Brother Alexius McDonnell on October 23, 1959. On December 29, 1959, the Very Reverend Francis E. Yonkus, O.P., Subprior of Saint Joseph's Priory, received the simple profession of Lay-Brother Clement Schaefer.

Honored On November 18, 1959, the Very Reverend W. R. Dillon, O.P., superior of the Eastern Mission Band, had conferred on him the title of Preacher General, at Saint Vincent Ferrer's church, in New York City. On November 22, 1959, the Very Reverend W. F. Cassidy, O.P., Novicemaster of Saint Joseph's Novitiate, Somerset, Ohio, was instituted a Privileged Novice Master in a ceremony in the historic church there.

Vocational Meeting The first regional meeting of local Vocation Directors in the New England area was held recently at Guzman Hall, the pre-ecclesiastical department of Providence College. There was a total of twelve Fathers under the chairmanship of the Rev. Raymond Smith, O.P., Master of Students at Saint Stephen's House of Philosophy, Dover, Massachusetts, and Regional Director. Emphasis was placed on the fact that personal contact was the

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most important method of gaining vocations and that the burden of this fell on every member of the Province, not just local directors. The most interesting of the suggestions made was to have a monthly day of recollection for young men at Saint Stephen's, using the Priory as a "showcase" for attracting vocations.

Vocation The Reverend T. J. Ertle, O.P., used one of the recent Dominican feastdays as an occasion to get in a "commercial" for vocations.
Publicity Writing in the parish bulletin of Saint Antoninus Priory, Newark, New Jersey, he encouraged the young men of the parish who were interested in the Dominican Order to come in and talk to one of the Fathers, or write directly to the Provincial Director of Vocations. This is certainly a good start in applying the "personal contact" method.

In this same line the Rev. R. L. Every, O.P., Provincial Vocational Director, has been conducting vocational tridua for parochial school children of the New York area, as part of an extensive plan to increase the vocation rate there.

Two new vocational brochures have been recently published by the Province of Saint Joseph. The brochures, which are in color, present in a very striking way the life of the Dominican Fathers and the Dominican Lay-Brothers. The project was initiated by the Rev. W. T. O'Shaughnessy, O.P., Chaplain of the Catholic University of America, formerly the Provincial Vocational Director, and completed by the present Director, the Rev. R. L. Every, O.P.

Shrine During the three days of dedication, large delegations of the
Dedication Dominican Province of Saint Joseph were in evidence at the National Shrine of the Immaculate Conception. Visitors at the House of Studies, Washington, during the days of dedication included the Very Rev. W. D. Marrin, O.P., Provincial of Saint Joseph's Province, and Rt. Rev. Msgr. Bernard McKenna, first director of the Shrine. He was responsible for the construction of the Crypt, upon which the new edifice was erected. The Very Rev. C. H. McKenna, O.P., Prior of the House of Studies, was Deacon of Honor to Cardinal McIntyre at the Mass for Religious on November 21st.

Lectures Given In true Dominican fashion, the Fathers of the Province have been very active in spreading truth, as is evidenced by the many lectures given recently. The Rev. J. F. Hinnebusch, O.P., of Providence College, addressed a group of Baptists at a school under the auspices of the First Baptist Church in Providence, Rhode Island. This lecture was part of a general series conducted by that church entitled "Adventures in Understanding." The title of his talk was "Interpreting Roman Catholicism."

The Rev. R. C. Boulet, O.P., was the guest of the Jesuit Fathers at Xavier University in Cincinnati, Ohio, where he spoke on "The Philosophy of Communism and the American Catholic College Student."

The members of the faculty of Saint Stephen's House of Philosophy, Dover, Massachusetts, have resumed Newman Club and other similar activities, with lectures being given at Massachusetts Institute of Technology, Harvard University, the University of Connecticut, and the Rhode Island College of Education.

The Rev. Ambrose McNicholl, O.P., of the Irish Province, professor of philosophy at the Angelicum, Rome, delivered a series of lectures on contemporary philosophy to the students of the House of Philosophy, Dover, Massachusetts.

The Rev. Gerald Vann, O.P., of the English Province, famous author of many spiritual books; is lecturing at the Catholic University of America during the second term.

Dominicana

The "beat generation" was linked with the early Christian heresy of Gnosticism by the Rev. T. D. Rover, O.P., professor of Sacred Eloquence at the Dominican House of Studies, Washington, in a lecture entitled "A Dialogue Between Saint Thomas and a Beatnik." The dialogue, held in New York City, was sponsored by the Walter Farrell Guild, a non-parochial Catholic lay organization whose headquarters are in New York's Greenwich Village. Participating with Father Rover was a modern poet, Howard Hart, poetry editor of Exodus magazine. To back up his claim, Father Rover presented five characteristics which link the philosophy of the Beatniks to the philosophico-religious Gnostic systems of the past.

In the presence of seventy professors of Philosophy from various seminaries and colleges in the New England area, the Very Rev. J. C. Taylor, O.P., professor at the House of Philosophy in Dover, Massachusetts, read a paper on "The Subject of Metaphysics." The presentation was followed by comments and criticism by the Rev. W. A. Wallace, O.P., and the Rev. E. P. Farrell, O.P., also of the faculty of Saint Stephen's House of Philosophy.

New Publication A new and rather unique publication was issued by the editorial staff of The Thomist Press, Washington, D. C., beginning last September. Called *Currents Quodlibetales*, the new publication was begun to stimulate a more vital interest and fruitful participation in contemporary discussions of philosophy and theology. According to the editors, this circular will contain topics for discussion; provocative questions about articles, books, lectures, etc., which might stimulate further research and written contributions to our periodicals; notes on the latest meetings of philosophical and theological associations with special emphasis on current trends; official releases from these associations; and a letter forum for individuals.

Information Center The Diocese of Miami, Florida, has established a Catholic Information Center to serve the rapidly growing number of Spanish speaking Catholics in the area. Father Hugh Flynn is in charge, assisted by two Spanish Dominican priests and four Dominican Sisters of the Convent of Saint Catherine de Ricci of Albany, New York.

Research Program Inaugurated The National Institutes of Health announced their approval of the Experimental Honors Research Training Program to be inaugurated at Providence College, Providence, Rhode Island. Recognizing the urgent need for more, well-trained research workers in the fields allied to the health sciences, the Institutes will support, for five years, a new experiment in the undergraduate training of exceptionally able students.

The curriculum incorporates several innovations. Provision is also made for temporary transfer of students to other institutions for specialized training and advanced techniques.

The Very Reverend Robert J. Slavin, O.P., in announcing the new program, appointed the Reverend Frederick C. Hickey, O.P., former director of Medical Research, as director, and William A. Fish, Professor of Biology, as assistant director. It is hoped that the results of the trial at Providence College will justify the extension of the program to many other colleges in the future.

Grants Awarded Several grants of varying amounts were awarded to Providence College recently. The first of these was for \$25,000 received from David A. Thomas, the Administrator of the Charles E. Merrill Trust. In his letter

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of donation, Mr. Thomas said, the grant was to be used as unrestricted funds at the discretion of the governing board of the College.

Other unrestricted grants of \$1,500 and \$2,000 have come from the Texas Oil Company and the Esso Standard Oil Company respectively.

Language Laboratory A language laboratory has been added to the facilities of the library at Providence College, Father E. A. Hogan, O.P., librarian, announced. The laboratory was organized last year for the use of modern language students. This year the laboratory proceeded on a larger scale and increased both its machines and recordings. A further expansion in this program is planned.

President Honored The American Council on Education during the business session of its annual meeting, held October 9, 1959, selected the Very Reverend R. J. Slavin, O.P., President of Providence College, to a three year term as a member of the executive committee. Thus Father Slavin, long a leader in national Catholic educational circles, has achieved further recognition on a national scale.

President Eisenhower said in a telegram to the delegates, "... As leaders in the field of education you are aware of those challenges facing our nation and the free world. Those who bear responsibility for the training and morale of our citizens fill a vital role in our democracy. I am delighted to add my best wishes for a profitable and inspiring meeting."

Convocation and Dedication An academic convocation and dedication ceremony was held at Providence College on Sunday, November 29, 1959. The convocation marked the 40th anniversary of the opening of the College in 1919. The principal speaker was Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States. Bishop Russell J. McVinney, of Providence, Rhode Island, presided and gave the invocation.

Honorary Doctor of Laws degree was conferred on the Apostolic Delegate, Dr. Barnaby C. Keeney, President of Brown University, and James A. Higgins, the first president of the Providence College Alumni Association. Citations were also awarded to two members of the original faculty still at the College, the Rev. D. M. Galliger, O.P., and the Rev. F. A. Howley, O.P., and to the Honorable Patrick P. Curran, secretary of the Providence College Corporation since it was founded.

The convocation was followed by the dedication of the new Raymond Hall, and by a reception in the new dining hall, where the Very Rev. R. J. Slavin, O.P., President of Providence College, welcomed the guests.

Radio Series The Rev. C. J. Breitfeller, O.P., and the Rev. D. F. Sheehy, O.P., have undertaken an extensive radio series. The weekly program, "This Nation Under God," is sponsored by the Maryland State Council of the Knights of Columbus. The program is syndicated, and each broadcast is taped and made available for Knights of Columbus units throughout the United States to use in their own locale. On the program Fathers Breitfeller and Sheehy, chaplains to four correctional institutions in the Washington area, discuss such provocative topics as murder, prostitution, abortion, and capital punishment. Ably qualified through their intimate contact with basic human problems, and their specialized training, both chaplains have given numerous talks in the eastern states on various aspects of their apostolate.

Both Fathers are recognized experts in their field. Father Breitfeller was re-

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cently elected President of the National Prison Chaplains Association. The association is comprised of chaplains of all faiths. Father Sheehy has been appointed as a consultant on President Eisenhower's *White House Committee* to assist on juvenile delinquency problems. About 800 members will soon be added to their "parish" when a fifth institution, the District of Columbia's Youth Correction Center, will be completed and given to their care.

Letters from Chile

Beginnings We have had two representatives of the Legion of Mary to help arouse our people, one was from Dublin, Ireland, and the other from Santiago. They visited the homes of the more enthusiastic and also called a meeting. If there was any interest it was only a spark because only three parishioners showed up. We will have another meeting later and hope that the spark may grow into a flame. We had the same discouraging response when we tried to organize the Third Order, but now under the supervision of Father Burke as moderator it has grown into a chapter of twelve members. We have about sixty members who are active in the Rosary Confraternity; they are active not only in having raffles to assist the poor, those in our local prison and hospital, but they are active in a spiritual sense by saying the Rosary every hour on the hour publicly in Our Church on Thursdays when we have our weekly novena in honor of Our Lady of the Rosary of Pompeii.

We now have permission for an evening Mass at the Novena and Father Butler preaches the sermons. Our largest crowds attend this Novena coming in every conceivable kind of conveyance, a number of them being the old model T Ford. But the Novena attracts those who are still living in a more distant past, those who come by ox cart, country folks who often will bring a baby or two along to be baptized. Cowboys, too, often turn up at this time gaily dressed in bright colors and wide brim hats.

—Father Thomas Nagle, O.P.

Letters from Pakistan

Returning Home Brother Thomas Aquinas Dolan, O.P., has returned to the United States. He flew by Pan American jet plane out of Pakistan on the 11th of November, after a short stay in Rome he continued his flight to New York. He will remain in the United States until his Solemn Profession which will be on the 15th of June, 1960.

—Father Louis Scheerer, O.P.

Additions and Changes Two new additions to the mission family are the Rev. D. A. McCaffrey, O.P., and the Rev. W. B. Dennis, O.P. They sailed on a freight ship out of New York on the 3rd of November. They are

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due in Karachi during the first week of December. Both will live in Karachi to study the Urdu language. The address will be: Our Lady of Fatima Church, 73 Randle Road, Karachi (3) West Pakistan.

Two changes have been made in the missions:

- 1) Father Thomas Donoghue, O.P., is now living at Loreto. Father Terence Quinn, O.P., is in charge with Father Thomas Donoghue as assistant.
- 2) Father George Westwater, O.P., has been transferred from Loreto to Fatimapur. His new address is: Catholic Mission, Chak 74 Abbasia, Post Office Firoza, District Rahimyar Khan, West Pakistan. This is a big change for Father Westwater who did such a fine job to develop Loreto from the sand dunes to its present village standard.

—Father Louis Scheerer, O.P.

Missionaries I haven't stopped since I finally set foot on good old mother earth, after a month and two days at sea. It was a good trip, very calm waters and we both made many friends from the Captain on down. When we left they loaded us down with the essentials and a few accidentals. As you probably know by now we arrived with President Eisenhower, just in time to join in the biggest celebration this city has ever seen in its history. I met a gentleman on the streetcar today and he said the reception was warmer and more enthusiastic than for any other person or religious event.

Everyone here is top shape and the spirit is really inspiring. We are helping out in the parish of Our Lady of Fatima. The big thing for us now is the language study which is the most important necessity for missionaries.

The food, while not up to American standards, is quite good. We must boil all the water. Of course, up-country conditions are much worse, and we have yet to pass the heat test.

Progress in Loreto Off-hand I can't remember the exact number of houses built; for sure it was more than thirty-six and I think the total is thirty-nine. Of these, three or four are one-room affairs, about twenty have two rooms and the remaining fourteen or so have three rooms. All are equipped with verandas. In all there are about eighty-two families in Loreto, so our ultimate aim of housing all in decent quarters is about half achieved. Besides these houses there are other projects which are part of this "Loreto Project." Just recently we completed a boarding school and we also started a tree growing program. This was the third attempt. The other two times all the young trees were destroyed by either the intense heat or a sand storm. On the whole the people seem most appreciative of what has been done and, to some extent, have been given an incentive to make improvements on their own.

—Father Terence Quinn, O.P.

■ The Foreign Chronicle ■

Vatican City A Dominican priest who taught in the United States is one of two churchmen named in major changes in the personnel of the Vatican's headquarters staff. He is Father Paul Philippe, O.P., commissary of the

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Sacred Congregation of the Holy Office, who has been appointed secretary of the Sacred Congregation of Religious. Father Philippe taught at the Institutes of Spirituality at River Forest, Illinois, and Notre Dame University between 1951 and 1955.

Croatia A prayer has been recently released, and is being distributed by Vincent L. Knaus, Illinois state director of the Knights of Columbus' Ecumenical Committee. The prayer is to a Dominican Blessed, Osanna of Kotor, who was born in Croatia of dissident Orthodox parents. Blessed Osanna abjured the Orthodox schism and as a Dominican Tertiary led a cloistered life. The prayer appears timely in the light of the coming Second Vatican Council and its goal of Christian unity.

Belgium Father Pire, O.P., continues his wonderful work for which he won the Nobel Peace Prize. From the funds received from the sale of stamps commemorating the refugee villages, a new village is soon to be started. The Danish government has given Father Pire \$6,896 to help in his aid of the refugees under his care.

Canada Father Noel Mailloux, O.P., director of the Institute of Psychology of Montreal, has received a grant of \$22,500. The money will be used for research in the work of rehabilitating the mentally ill.

Oceania The Holy See has recently decided to divide the missionary territory of the Solomon Islands into three Vicariates. One of these, the western portion, has been assigned to the Dominican Order.

Rome From a bulletin published by the Secretariat of State in the *Osservatore Romano*, it was disclosed that the Holy Father has appointed Most Rev. Michael Browne, O.P., Master General of the Dominican Order, to the Sacred Congregation of Seminaries and Universities, as a consultant.

Philippine Islands Father L. Hofstee, O.P., an American Dominican, Chaplain of the leprosarium of Tala, announced that six young students have received their diplomas in the science of education. It is the first time that such degrees have been issued to students from the college, which is exclusively for lepers.

Belgium Congo The inter-diocesan seminary of Niagara has been affiliated to the Dominican Order. The seminary now has 53 major seminarians, 31 of whom are in theology. This past June 11 Africans were ordained from this seminary.

Iraq For assurance of greater unity in the formation of the clergy of the Chaldean Rite, Saint John's Seminary in Bagdad has asked the Dominican Fathers of the Province of Paris to form a commission for the instruction of the clerics in the Chaldean and Syro-Catholic Rites. The Chaldean Rite embraces the majority of the Christians in Iraq, whose Patriarch resides in Bagdad.

Rome The remains of Father Joseph Larroca and Father Louis Theissling, former master generals of the Dominican Order, were transferred from the funeral chapel of the cemetery of Verano to the Basilica of Santa Sabina

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on November 26th. Most Rev. Michael Browne, O.P., Master General, celebrated a solemn requiem Mass on the occasion.

Puerto Rico After 54 years of missionary work in Puerto Rico, the Very Rev. Jordan Raemakers, O.P., died of a heart attack. Born in the Netherlands, Father Raemakers entered the Dominican Province of Holland in 1899, and came to Puerto Rico shortly after his ordination. Vicar Provincial from 1920 to 1928, Father Raemakers was a pioneer in founding the Holy Name Society on the Island of Puerto Rico. A gifted speaker in Dutch, English, Spanish and German Father Raemakers was well known for his sermons in many churches of the United States. R.I.P.

■ St. Albert's Province ■

Obituary The Rev. Eugene C. Monckton, O.P., died in an automobile accident on December 12, 1959. Father Monckton, ordained on May 24, 1959, had been studying at Saint Rose Priory, Dubuque, Iowa. The funeral Mass was celebrated by the Very Rev. A. A. Norton, O.P., at Saint Vincent Ferrer's Church, River Forest, Illinois. The sermon was preached by the Rev. John T. Bonee, O.P. *Requiescat in Pace.*

Condolences The Fathers and Brothers of the Province extend their sympathy and prayers to the Very Rev. E. J. Marr, O.P., and the Rev. A. R. Goedert, O.P., on the death of their mothers; to Bro. Harold Ostdiek, O.P., and Bro. Philip Mester, O.P., on the death of their fathers.

Ordinations On October 31, 1959, at Saint Rose Priory, Dubuque, Iowa, the following student Brothers received Clerical Tonsure from His Excellency Leo Binz, Archbishop of Dubuque: Fabian Champlin, Albert Judy, Thomas Aquinas O'Meara, Daniel Morrissey, Brendan Kelly, Hilarion Fenton, Athanasius McDonough, Aidan Shanahan, Vincent Ferrer Sist, Leonard Cochran, Raymond Motl, and Barnabas Shockey.

On the following evening these same Brothers received the first Minor Orders of Porter and Lector from Archbishop Binz. Also, on November 1, Archbishop Binz ordained the following Brothers to the Diaconate: Kenneth Hodgson, Valerian Thomas, Donald Pikell, Lambert Trutter, Fidelis Walker, Justus Polrzewinski, Bede Jogoe, Honorius Hunter, Hubert Riley, Marcellus Rooney, Benjamin Russell, Pius Stenger, Linus Up-de-Graf, Dalmatius Madden, Wilfred Leuer, Raphael Rear-den, Kieran Redmond, Declan Keating, and Harold Ostdiek.

Professions On October 6, laybrother Reginald Marie Neu, O.P., made solemn profession into the hands of the Very Rev. A. A. Norton, O.P., Prior of Saint Rose Priory, Dubuque, Iowa. The following day, Father Norton received the renewal of simple profession from Brother Peter Martyr Boryca, O.P. On November 4, Brother Ernest Fennel, O.P., made his second simple profession, also into the hands of Father Norton.

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On December 20, at the Dominican House of Studies, River Forest, Illinois, the Very Rev. Gerard J. O'Connell, O.P., received the simple profession of lay-brothers Antonio Rinaldo, Dennis Ekholm, and William Marie Green.

Departure Ceremony A departure ceremony was held at Saint Pius Church, Chicago, Illinois, for the first lay missionaries to go to our Nigerian Missions. His Excellency, the Most Rev. Raymond P. Hillinger, D.D., presided and preached. The departing mission helpers are: Dr. Thaddeus Cwalina of Pinole, California; Miss Martha J. McQuillan, R.N., of Boise, Idaho; and Miss Janice R. Dailey, a dental assistant, of Great Bend, Kansas. They will leave from New York on February 2, 1960.

Visitors On December 31, 1959, the Dominican House of Studies, River Forest, Illinois, was honored by a visit from His Excellency, the Most Rev. Dino Romoli, O.P., Bishop of Pescia, Italy.

The Rev. Matthias Mueller, O.P., addressed the students at the House of Studies, River Forest, Illinois, on our missions in Bolivia.

■ The Sisters' Chronicle ■

Congregation of Saint Catharine of Siena, Saint Catharine, Kentucky

Saint Catharine sisters were present for the consecration of the Most Rev. Thomas Joseph Riley, Auxiliary Bishop of Boston.

Sisters Margaret Elizabeth, Rose of Lima and Joachim participated in the dedication ceremonies of Xavier Hall, Siena College, Memphis, in November.

From December 29-31, the Junior College conducted an English Workshop for the Community's elementary, secondary and college teachers.

Rev. Mother Mary Julia attended the Major Superiors January Conference which was held in Houston, Texas.

The Rev. Francis Kelly, O.P., preached the January 20-22 retreat to the Academy students; the Very Rev. B. C. Werner, O.P., conducted the retreat for the College students.

On February 1, Sisters Alphonse Marie Di Girolamo, Maria del Socorro Perez, Deborah Ann Browne and Diane Marie Curran received the habit from the hands of the Rev. Lewis Springmann, O.P., Chaplain. On this occasion the Very Rev. B. C. Werner, O.P., who also conducted the ten-day preparatory retreat, preached.

Sisters Mary Gregory Lyons, Marietta MacDonald, Mary Winifred Miller, Gertrude Mary Christoffel, Immaculate Hanlon and Mary Lourdetta Gangemi made profession of simple vows in the hands of Mother Mary Julia on the Feast of the Purification.

On this same feast ground breaking ceremonies took place for the new infirmary home for the retired and ill members of the Congregation. This structure is being erected on Locust Avenue between the Chaplain's Rectory and Magdalen Memorial Chapel, a replica of the Congregation's first chapel.

Sister Huberta Cronin and Sister Mary Sadoc Wimsatt died recently. R.I.P.

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Monastery of the Blessed Sacrament, Detroit, Michigan

In October Dr. Harry Sietz of Catholic University returned from his many summer engagements and resumed his weekly vocal and chant lessons to the Community.

On November 5, the Community was privileged to receive a visit from Rev. Theophane Mary R. F. Buu-Duong. Father, a native of Vietnam, related many stories of the sufferings of his valiant people at the hands of the Communists and his tireless efforts to rehabilitate them in safe Catholic settlements.

On November 15, the feast of St. Albert the Great, Sister Mary Thomas of the Holy Eucharist made her First Profession of Vows as a Choir Sister in a ceremony after Vespers.

Msgr. John A. Weier officiated and preached the sermon. Also present in the sanctuary were—Fathers Edmund J. Miathe, Francis Szsal, George Majewski and Edward Obuchowski.

The week preceding Christmas, Sister Mary Odelia, I.H.M., Ph.D., of Marygrove College, Detroit, visited the Community twice to lecture on Sister Formation.

The Most Rev. Henry E. Donnelly officiated and preached the sermon. Also present in the sanctuary were—Fathers J. L. Sullivan, O.P.; Rupert Dorn, O.F.M., Cap.; Marion J. Lesniak and T. J. Kerwin.

On December 16, in a ceremony after Vespers, Sister Mary of the Blessed Sacrament made her Profession of Solemn Vows as a Choir Sister.

During the Christmas Holidays Father Martin Egan, O.P., of Barry College, Florida, visited the Community. After officiating at Divine Office, he gave the Sisters a conference on the mysteries of the season.

Monastery of Our Lady of the Rosary, Summit, New Jersey

The Very Rev. J. J. McLarney, O.P., S.T.M., was appointed to give the Community a monthly conference on the spiritual life.

The classes in Sacred Theology for the Nuns continue with Father McLarney as the Instructor.

On November 21, feast of Our Lady's Presentation, Miss Mary Straub of Chester, New York, entered the enclosure as a Choir Postulant.

On January 5, after first Vespers of the feast of the Epiphany, Miss Cecelia Lydon of Princeton, New Jersey, entered the enclosure as a Choir Postulant.

Monastery of the Perpetual Rosary, Union City, New Jersey

On Rosary Sunday Very Rev. Joseph A. Manning, O.P., preached the devotion at which the fifteen mysteries of the Rosary were depicted in a children dress of Dominican Friars and Nuns.

Sister Mary Joachim of the Trinity made her Perpetual Vows on November 4, in the presence of Very Rev. Msgr. Joseph A. Costello, Vicar of Religious. Rev. Michael Jelly, O.P., preached and Rev. Edward Brodie, O.P., presided at Compline which preceded the ceremony.

The Annual Community retreat of ten days was preached by Rev. John Ryan, O.P., in November. Father delivered three conferences daily.

Rev. Edward Brodie, O.P., Director of the men's Chapter, received the Profession into the Third Order of five Tertiaries at a ceremony in the Convent Chapel.

The Community was visited by the Passionist Missionary, Rev. Dunstan Guzin-

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ski, C.P., of Jamaica, B.W.I., who recounted the difficult conditions and extreme poverty under which the missionaries are laboring.

Congregation of the Holy Cross, Amityville, New York

On January 2, 1960, Rev. Mother Bernadette de Lourdes, Prioress General, accompanied by Rev. Mother M. Adelaide, Subprioress, departed for Puerto Rico to attend the Mass and festivities commemorating the golden anniversary of the founding of the missions undertaken by the Sisters of our Congregation. Following the days of celebration, Rev. Mother also visited the convents and schools conducted by the Sisters. They returned to the Motherhouse, January 22, 1960.

A retreat for the Superiors of the Congregation was preached by Very Rev. Clifford L. Davis, O.P., P.G., from January 7-13 at the Motherhouse.

Dominican Commercial Auditorium was the scene of much rejoicing among the Sisters of the Congregation who had gathered to honor Rev. Mother Bernadette de Lourdes with song and music on the occasion of her feastday celebration which was held on February 22.

A weekend retreat was conducted between January 26-28 at Our Lady of Prouille Retreat House for Dominican Tertiaries of four chapters: Mary Immaculate Hospital, Jamaica; St. Peter Claver, Brooklyn; Queen of the Rosary, Amityville; and St. Vincent Ferrer, New York City.

Lay retreats were conducted by Rev. Harry Kelly, O.P., from Dominican House of Studies, Washington, D. C., Rev. John Foley, S.J., and Rev. Clifford L. Davis, O.P., P.G.

Sister M. Rose Cecilia of St. Agnes Convent, College Point, has been selected as chairman of one of the panels to be conducted at the National Music Convention in Buffalo, New York during April.

Mother M. Mathilda, Sister M. Timothy and Sister M. Julianna died recently. R.I.P.

Corpus Christi Monastery, Hunts Point, New York City, N.Y.

During his visit here last fall, His Excellency Bishop Juan Maria Riofrio, O.P., D.D., of Loja, Ecuador, addressed the Community. Bishop Riofrio spoke of his work, especially in the light of the active Communist threat in his own area, and of his hopes for the future.

On January 9, Sister Mary Rose of Jesus renewed her vows as an Extern Sister. Very Rev. Msgr. Charles J. McManus offered Mass and preached. On January 13, Sister Mary St. John renewed her vows in the presence of Rev. John C. Taylor, S.J., who also gave Benediction.

Mr. Arthur Morris recently conducted a group of 45 boys from Sparkill who put on an entertainment for the Community.

During the Christmas holidays children carollers from St. Athanasius' School came to sing under the direction of Rev. Albert De Lucca. Another large group of girls and boys from Mt. Loretto, S. I., accompanied by Sister Davidica, O.S.F., and two other staff members, provided a program of Christmas music.

Congregation of Maryknoll Sisters of St. Dominic, Maryknoll, New York

Four constructions in process and three completed marked recent months. In Hong Kong ground was broken for a new hospital where the Sisters will help care

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for the tens of thousands of refugees who have streamed into the British Colony from Red China. In Hong Kong, also, Bishop Lawrence Bianchi blessed the cornerstone for a new secondary school on Kowloon, and a new grade school is in process on the island itself. In Merida, Mexico, a new Rogers Hall (kindergarten, elementary, and secondary) is on the way up.

In Cochabamba, Bolivia, a new "center house" was built. Besides being the headquarters for the ten houses in Bolivia and Peru, it will serve as a language school for new Sisters assigned to the region and be a catechetical center for the district. Work among minority groups in the United States also progressed. A new chest hospital was built and equipped at Monrovia, California, where the Sisters have operated a sanatorium for Japanese for thirty years. In Kansas City, December 12 saw the dedication of Queen of the World Hospital's new wing. This addition expands the apostolate of Kansas City's first integrated hospital.

The native novitiate in Africa where African girls are formed in the religious life has moved to a new mission at Makoko, Tanganyika, British East Africa. This is the sixth house to be opened in the ten years since the first Maryknoll Sisters arrived in Africa.

Six new houses opened recently. Majuro, a tiny atoll in the Marshall Islands, saw the opening of a new school when three Sisters landed there on February 10, 1959. This school session 177 children enrolled from Majuro and the nearby islands. On Taiwan, a new catechetical center was staffed by our Sisters. A Sister-doctor and Sister-nurse conduct a new clinic at Busia. Early in 1960, another new center will open at Taipei, capital of Free China. The department of Huehuetenango, Guatemala, witnessed the opening of two new houses. In both the Sisters will supervise elementary schools and assist with parish work. In November the Sisters in Guatemala were able to change from lay clothes to religious habits.

More than half a million patients were treated during the past year by Maryknoll Sisters on four continents. Convert work, catechumenes, and Confraternity of Christian Doctrine work reached 55,666 adults and children throughout the world.

December 17, four months to the day since her departure, Mother Mary Colman returned from her Latin American visitation which took her to Chile, Bolivia, Peru, Nicaragua, Panama, Guatemala and Mexico.

Congregation of Our Lady of the Rosary, Sparkill, New York

Rev. Mother Mary Kevin, Mother Mary Beatrice, and Sister Regina Rosaire attended the dedication ceremonies at the Shrine of the Immaculate Conception in Washington in November.

The Community was represented at the regional meeting of the Society of Catholic College teachers of Sacred Doctrine held at Marymount College, Tarrytown, in November.

Six art teachers of the Community attended the Catholic Fine Arts Society Annual meeting during the Thanksgiving weekend at Brentwood College, L. I. Sister Elizabeth Marie, art instructor at St. Thomas Aquinas College, served as panel chairman for the discussion of Liturgical Art.

Sister Alfred, College librarian, attended the annual meeting of the New York Library Association held at the Commodore Hotel, New York City, November 11-14.

On November 11, the Community was represented at the Catholic Business Education Association Eastern Regional meeting in Brooklyn, and at the annual

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general meeting of the Catholic Science Council of the Archdiocese of New York.

In December the College was represented at the Winter meeting of the *Pro Deo* Association for Catholic Colleges held at the Good Shepherd House of Studies, Peekskill.

Sister Martin Marie has become a Teaching Fellow of the Science Honors Program under the auspices of the Joint Program for Technical Education at the School of Engineering, Columbia University, New York. The program is administered under a grant from the American Institute of Mining, Metallurgical & Petroleum Engineers.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

Commemorating the golden jubilee of Sister M. Josepha, a High Mass of Thanksgiving was sung by the Rev. George L. Budimlic, Chaplain, on December 26. Sister's assignments in the past fifty years have included teaching positions in diocesan schools in New Jersey and Ohio. Sister Josepha is at present teaching the eighth grade in St. Matthew School, Akron, Ohio.

Sister M. Leo was made Treasurer of the Diocesan Mathematics Teachers' Association; Sister M. Bernard was appointed Chairman of the Diocesan Library Association; and Sister M. Diana has been elected Vice-President of the Diocesan Scholastic Press Association.

On January 24, Sister M. Loretta addressed the Newman Club of Akron University on "Education in the Future."

In January Sister M. Bernice, Dean in the Division of Education, St. John College of Cleveland, attended the Invitational Conference of National Commission for Teacher Education and Professional Standards in Chicago. Sister also served as Recorder for the discussion group at the American Association of Colleges for Teacher Education in Chicago, February 10-13. In April Sister Bernice will be Chairman of the Teacher Education Sectional Meeting of the College and University Department of the N.C.E.A.

Congregation of St. Mary of the Springs, Columbus, Ohio

During the Christmas vacation, Rev. J. H. Callan, O.P., Somerset, Ohio, conducted a three-day Retreat for all the Sisters who have not been finally professed. Father Callan will also give the spring Retreat in Mohun Hall, the Community infirmary.

On January 6, Sister Bernadita and Sister Frances Cabrini pronounced their Final Vows before Rev. Mother Aloyse and the assembled Community. His Excellency, the Most Rev. Clarence G. Isenmann, D.D., presided over the ceremony. He was assisted by Rev. Joachim Bauer, O.P., and Louis Ryan, O.P.

Albertus Magnus College, New Haven, Connecticut, broke ground for a new dormitory on January 10. The College of St. Mary of the Springs was represented by Sister M. Angelita, President, and Sister Thomas Aquin, Dean. Both of these Sisters also attended a conference in Boston.

On the feast of St. Thomas Aquinas, Mary Immaculate School, on the Hudson, broke ground for a new school to be equipped with 14 classrooms, laboratories, and a new gymnasium.

Doubleday & Doran have announced March as the publication month for Sister Maryanna's new adult book, *With Love and Laughter*.

Sister M. Eulalia Wehrle died recently at the Motherhouse. R.I.P.

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Congregation of St. Cecilia, Nashville, Tennessee

The Most Rev. William L. Adrian, D.D., and a large group of clergy assisted at the closing exercises of the Forty Hours Devotion in the St. Cecilia Convent chapel on January 12. Afterwards, the Bishop and clergy were the guests of the Sisters at a banquet given in their honor.

The Rt. Rev. Msgr. Thomas P. Duffy, Ph.D., pastor of Christ the King Church, Nashville, who has recently returned from an extended trip to Rome and the Holy Land, addressed the faculty and student body of St. Cecilia Academy on January 14. He implemented his lecture with slides depicting the high lights of his trip.

John L. Seigenthaler, Assistant City Editor of *The Nashville Tennessean*, gave a lecture on *Journalism* to the faculty and students of St. Cecilia Academy on January 21.

Dr. George F. Donovan of the faculty of the Catholic University of America, Washington, D. C., evaluated the St. Cecilia Normal School on March 4. The Normal School is affiliated with the Catholic University.

Eight postulants received the Dominican habit on March 6: Misses Lorraine Lavin, Joan Seigenthaler, Kathleen Murphy, Beverly Ann Karlovic, Ann Masserano, Jeanette Potts, Sammie Cable, and Susan Chandler. Bishop Adrian presided at the investiture ceremony, and Father Werner, O.P., delivered the sermon.

On the feast of St. Thomas Aquinas, March 7, four novices made profession of temporary vows: Sister Charlotte Marie Ferguson, Sister Eleanor Marie Baltz, Sister Mary Kevin Cronin, and Sister Mary Pius Martin. The Rev. Thomas F. Cashin, chaplain, presided at the profession ceremony, and preached.

Sister Basilia Fleming died recently. R.I.P.

Congregation of St. Catherine of Siena, Racine, Wisconsin

On October 4, the Racine chapter of the Thomist Association opened its twenty-first season with Holy Mass in the convent chapel. Father Thomas D. Sheehan, O.P., is lecturer for this year's series.

On November 15, ceremonies in connection with the cornerstone laying of a new administration and classroom building for Dominican College were held on the new campus. The address was given by Father Jordan Aumann, O.P., representing the Very Rev. John E. Marr, O.P., Provincial of St. Albert Province. The Hon. Jack Humble, Mayor of Racine, and other civic officials also spoke. The building is expected to be ready for occupancy by the fall term of 1960.

On December 5, His Excellency, the Most Rev. William E. Cousins, blessed the new convent and classroom addition of St. Edward School, Racine, which is staffed by our Community.

Father Walter Conway, O.P., conducted a retreat at the Motherhouse during the holiday season. Smaller retreats were held simultaneously at St. Benedict Convent, Milwaukee; SS. Peter and Paul Convent, Green Bay; and at St. Clement Convent, Center Line, Michigan.

Sister M. Hermans Welch and Sister M. Germaine Mich died recently. R.I.P.

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

Msgr. Gerhard A. Fittkau, Director of the American St. Boniface Society, lectured at St. Clara Convent on his experiences as a prisoner in Russian concentration camps. He spoke also of the resurgence of the Catholic Church, the revival

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of the liturgy and the reunion of Christians. His experiences are related in his recently published book, "My Thirty-third Year."

A solemn High Mass of Requiem, a month's mind, was offered on November 17, for Mother Mary Samuel. The Very Rev. V. F. Kienberger, O.P., was celebrant; the Very Rev. E. L. Hughes, O.P., deacon; and the Very Rev. J. B. Walker, O.P., subdeacon. Father Hughes preached.

A triduum in preparation for the dedication of the National Shrine of the Immaculate Conception began in all the convents of the Congregation of November 18. The Act of Consecration was recited daily throughout the remainder of the month.

Early in November ground was broken for De Ricci Hall at Edgewood College. This new building will serve for classrooms and administration purposes.

Last Spring Rosary College received a grant from the Lilly Foundation to inaugurate a program to instill in the college students a greater awareness of spiritual and moral values. The series of lectures forming the core of this "Christian in Society" project was opened formally in the Fall with a lecture "Thomism as a Religious Philosophy" by Dr. Anton Pegis of the Pontifical Institute of Medieval Studies, Toronto, Canada. Among other lectures in the series have been two in French: "Freedom and the New Testament" and "The Bible" by the Rev. Ceslas Spicq, O.P., of the University of Fribourg, Switzerland; "Christian Humanism" by the Rev. Gerald Vann, O.P.; "Grace" by the Rev. William Murphy, O.P.; and "The Christian as Artist" by the Rev. Ambrose McNicholl, O.P., of the Angelicum, Rome.

Founder's Day was chosen for the dedication of the new wing of the St. Albertus Magnus Science Building at Rosary College. Solemn High Mass was offered and at a convocation later Dr. Charles Herzfeld, professor of physics at the University of Maryland and physicist for the National Bureau of Standards, Washington, D. C., spoke on "The Christian as Scientist." To honor Father Samuel Maz-zuchelli as a scientist there was an exhibit of some of his scientific achievements on loan from the St. Clara Convent Archives.

The Most Rev. Dino L. Romoli, O.P., Bishop of Pescia, Pistoia, Italy, visited the Motherhouse on January 1.

On January 16, the Rev. James Conway, O.P., offered High Mass at the Motherhouse for the lay missionaries who will form the first group of lay apostles assisting the Dominican Fathers and Sisters in Nigeria. The Rev. James Gillis, O.P., preached on the meaning and the significance of the work and the necessary motivation for it.

Sister Mary Perpetua died recently. R.I.P.



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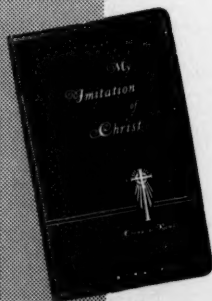
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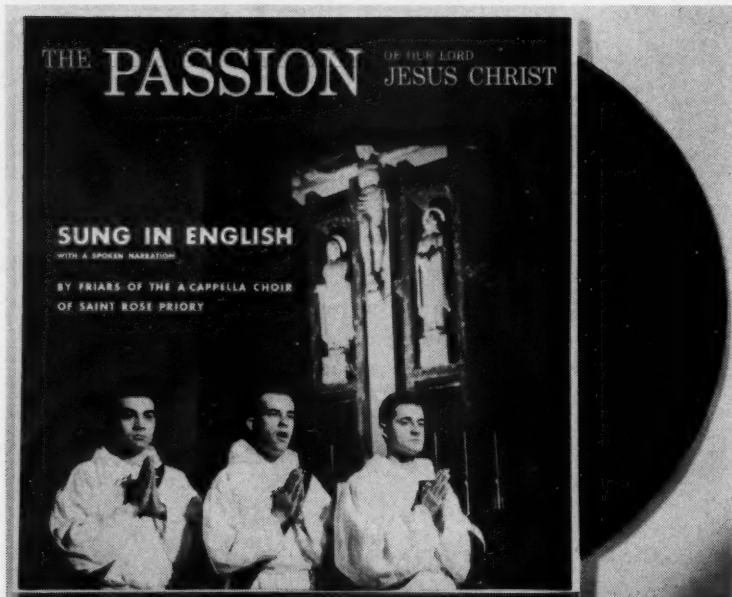
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